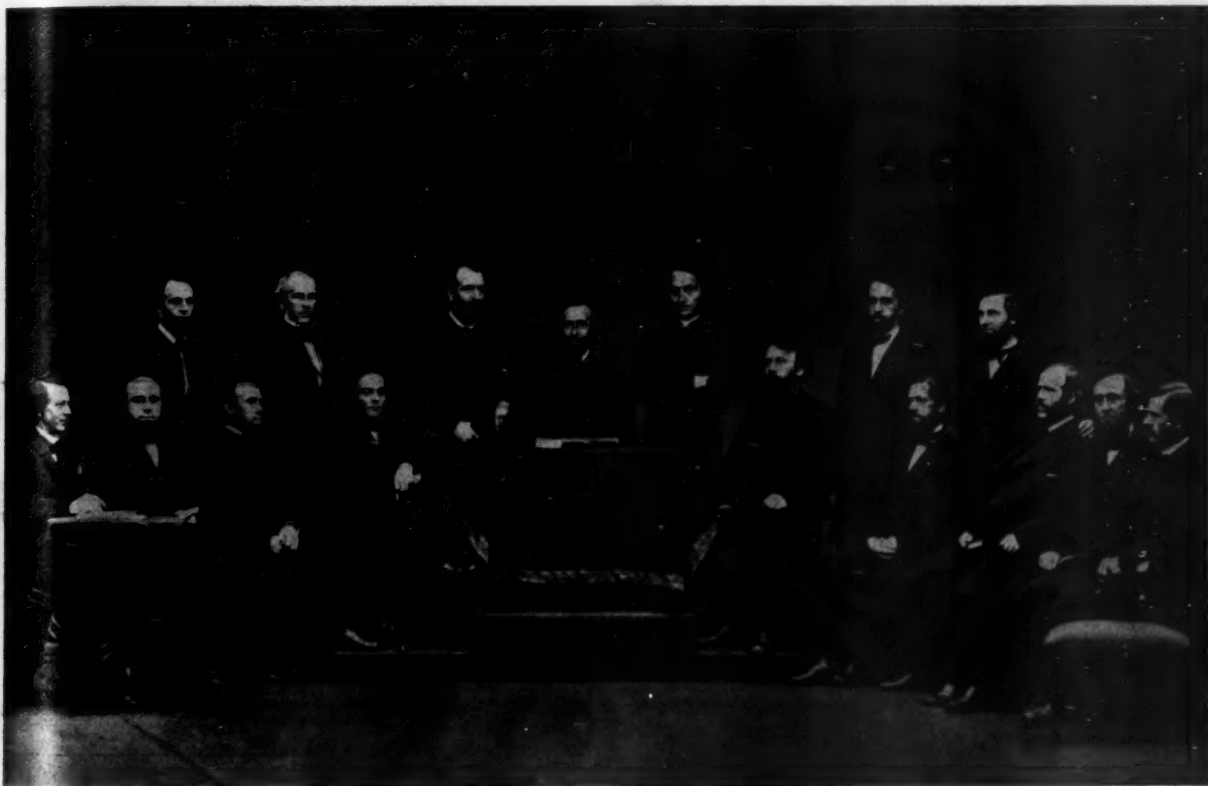


THE CONGREGATIONALIST

Boston Thursday 21 April 1898



T. T. Munger E. B. Webb H. M. Dexter A. L. Stone Leonard Swain J. E. Todd J. S. Sewall
A. H. Plumb E. K. Alden J. W. Wellman J. O. Means A. H. Quint D. L. Furber J. M. Manning D. P. Noyes J. G. Vose

The Winthrop Club of Boston in 1865

LAST week the Winthrop Club, the oldest social organization of ministers in this region, celebrated in Boston its fortieth anniversary. Founded in 1858 for social, æsthetic and literary purposes by Drs. Stone and Dexter, it has been one of the most stable and successful ministerial clubs in the country. Its membership has embraced many men of prominence and influence. The above picture was taken about the time of the close of the Civil War. Several of the members had held commissions in the field. Of the men who appear in the picture only six, Drs. Plumb, Munger, Webb, Todd, Furber and Vose, are now living. The total number enrolled in the membership during the forty years is ninety-two.

Current Thought

ABROAD

The *Japan Mail* calls attention to the fact that while human nature among the Japanese is much the same as it is in Europe or America, there are still some points of marked dissimilarity. Among these perhaps the most striking, it thinks, is "the extraordinary thoroughness of the Japanese when he resorts to physical violence. . . . It is a trait of immense potentialities for fighting purposes, but it is also a trait of unpleasant suggestiveness. . . . If the destructive agencies furnished by modern science come within the reach of men wholly indifferent to the danger of manipulating them and to the dimensions of their destructiveness society cannot rest as calmly as it does at present." Rev. J. D. Davis, formerly professor in the Doshisha, writes giving a full history of the founding of the institution, the purposes of Neesima and the American Christians who helped to build it, and the recent reprehensible action of its trustees, to which we referred a fortnight ago, action which Professor Davis describes as "one of the heaviest blows at the fair reputation of Japan among the nations of the world which could possibly have been given. If a board of trustees, all of whom have been or are professing Christians, many of whom are in high positions today and who have inherited such a sacred trust, can deliberately strike out, sweep away, that which from the beginning has been the foundation of the school, and which was declared in the constitution to be forever unalterable, where is the honor and what foundation is there for the trust among the Japanese people?"

Michael Davitt's speech in the House of Commons and Oscar Wilde's letter to the *London Chronicle*, descriptive of their sufferings and abuse while inmates of English prisons, are causing prickings of the English conscience. The *Chronicle* says: "There can be no doubt that a great movement of compunction is going on in the country and in the House. It has taken a long time to bring it about, chiefly, we think, because the bulk of Englishmen have been brought up to believe that the prison system stands high. We were all reared on the good deeds of Howard and Elizabeth Fry, and most of us have taken it for granted that a country which protested against the prisons of Naples and the punishments of Siberia had a decent standard for the treatment of its own prisoners. Such illusions die hard. It is naturally painful to admit that we have been deceived, to have to acknowledge that our penal methods are obsolete, stupid, brutal."

The Australian correspondent of the *Christian World* states that the effect of the tedious, detailed debate on the subject of Australian federation has been to cool the popular ardor for it. "It has brought into clear light its great practical difficulties." The editor of the *World* pleads earnestly for an Anglo-American alliance: "Those who have the ear of the public, whether in the pulpit, on the platform or in the press, can, we are persuaded, labor for no worthier object, for none more likely to be fruitful in beneficent results, than the consummation of this union of hearts."

Literature, reviewing the first installments of the Polychrome Bible, says that "the ordinary layman cannot easily avoid the impression that such exact tabulation as the color implies is, at least in the present state of Biblical science, premature. . . . It seems to us that in the preparation of an edition which is avowedly intended to popularize the ascertained results of modern Biblical scholarship a little more caution and conservatism would have been prudent." Prof. T. K. Cheyne, in the April *Expositor*, speaks most highly of the work, and praises especially the work on Judges by Professor Moore of Andover Seminary.

Prof. James Orr of Edinburgh, in *The Presbyterian and Reformed Review*, appraises

McGiffert's Apostolic Christianity: "It represents," he says, "a phase or trend in theology which the churches may depend upon it they will have to reckon with. . . . If Dr. McGiffert is right, the only proper thing to do is to revise the Confession off the face of the earth. The new treatment does not simply modify our existing conceptions; it knocks the bottom out of them." As for Dr. McGiffert's picture of the apostolic age, Professor Orr thinks "it lacks verisimilitude; it lacks coherence with itself; above all, it is not true to its professed basis." He finds fault with the author's "arbitrary subjectivism." His view of Jesus is described as lower than that of many devout Unitarians, and in no way identical with the portrait found in the gospels.

The *Spectator's* estimate of the President is valuable, inasmuch as before he was inaugurated English opinion coincided with much of American opinion in believing that he was a weak man: "He may or may not be a weak man, but, at any rate, he and the American nation—the newspapers are not the nation—have behaved with really wonderful dignity. There has been no blustering or bullying the Executive, and as the gravity of the situation has increased so has the gravity and high-mindedness of the Administration. The Anglo-Saxon race may be proud of its bigger self. . . . We support and approve of the American claim to interfere, but that does not blind us to the momentous character and tremendous consequences of that claim."

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AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1840

CONTENTS

EDITORIAL:

Paragraphs	573
Ministerial Clubs	574
Can We Fellowship Them	574
The Invitation to the Communion	575
Fleeing from Temptation	575
Current History	575
In Brief	577

CURRENT THOUGHT

CONTRIBUTIONS:

The Union Church at Mathersville. Prof. Irving F. Woods	578
The Higher Criticism. II. What Is Its Method? Prof. Samuel Ives Curtis	579
Some Fresh Thoughts About the Midweek Meeting—a symposium	581

HOME:

The Song-Sparrow—a selected poem	584
Paragraphs	584
Monopolists in the Home. Martha Clark Rankin	584
Budding-Time too Brief—a selected poem	585
American Travelers in English Lodgings. Mary Brownson Hart	585
The Toilet of the Nose. George L. Richards, M. D.	586
Closet and Altar	587
Tangles	587
Sunday on a Man-of-War. A Landsman	587
Politeness to God. Helen Chauncey	588
Conversation Corner. Mr. Martin	589

THE SUNDAY SCHOOL—Lesson for May 1

V. P. S. C. E.—Topic for May 1-7	590
----------------------------------	-----

LITERATURE

NEWS FROM THE CHURCHES:	591
-------------------------	-----

A New Boston Pastor	594
Successful Sunday Evening Services. VIII.	594
The Georgia Convention	594
Weekly Register	598

MISCELLANEOUS:

Dr. McKenzie's Pithy Sentences	580
In and Around Chicago	580
The Winthrop Club's Celebration	583
In and Around New York	583
Christian Work and Workers	593
In and Around Boston	593
Notices	594
Biographical	598
Business Outlook	599
Limitations of the Sensual Life—a selection	599
Woman's Board Prayer Meeting	600
Important Meetings to Come	600
Our Readers' Forum	601
Another Association Frees Its Mind on Ministerial Education	602
Marriages and Deaths	602
Temperance	603

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State Bonds	25,000.00
City Bonds	864,806.89
Rail Road Bonds	1,559,975.00
Water Bonds	83,500.00
Gas Stocks and Bonds	131,600.00
Rail Road Stocks	3,182,625.00
Bank Stocks	322,300.00
Trust Co. Stocks	100,000.00
Bonds and Mortgages, being 1st lien on Real Estate	325,612.33
Loans on Stocks, payable on demand	136,725.00
Premiums uncollected and in hands of Agents	402,751.73
Interest due and accrued on 1st January, 1898	56,855.34

\$11,290,503.15

LIABILITIES.

Cash Capital	\$3,000,000.00
Reserve Premium Fund	4,155,150.00
Reserve for Unpaid Losses and Claims	571,084.68
Net Surplus	3,570,265.47

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THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 21 April 1898

Number 16

DR. THEODORE CUYLER wrote some years ago a newspaper article entitled *Almanac Piety*. It warned Christians against the tendency to confine their religious activity to the one "week of prayer"—in which he of course thoroughly believed—at the time of the New Year, but the phrase suggests as well a certain danger connected with the use of the Lenten season, now happily so commonly observed in all communions. Because the Quadregesima is past shall our contrite thoughts and penitential prayers cease until the next Ash Wednesday recalls to us our need? When we have joined in the chorus of Easter hymns shall we be absorbed as before with worldly plans and be moved no more by thought of the risen Christ until Holy Week comes again? It is fitting and helpful to use the returning seasons of the Christian Year in giving special emphasis to sincere penitence and joyful faith, but no experience of true spiritual life should be dependent upon the almanac. On every page of the soul's diary the healthy Christian may write: "I acknowledge my transgressions, I am sorry for my sin"; and "This mortal must put on immortality; so shall we ever be with the Lord."

As long as the midweek meeting continues in so many places to fall far short of its ideal will it be in order to ascertain the methods employed wherever the institution can be considered moderately successful. We have been setting forth of late the experiences of certain churches with Sunday evening services that seem to have been widely attractive in their respective communities. We are rendering no less of a service to the churches when, as this week, we bring together testimonies from different sources respecting the possibilities of the weekly prayer and conference meeting. We are glad that the showing is, on the whole, so encouraging. Out of such comparison of views comes a better understanding of the problem. The fact that certain prominent city churches have recently changed their evening services from Friday to Wednesday shows that in one way and another the churches are seeking to realize the largest results from this weekly assembling of themselves together. We do not by any means consider the prayer meeting a moribund institution. A persistent purpose and a wise adaptation of means to ends will lift it out of the ruts.

There are all sorts of ways of overcoming the apathy which too often reigns in the prayer meeting room, but it takes a resourceful and persistent man to carry to a successful conclusion the method used by a city pastor not long ago. After reading the Scripture he said in his mildest tones: "Now will some one pray?" A long and painful pause ensued, when

at last one of the regular stand-bys arose and addressed the throne of grace. A hymn was then given out, after which the pastor, in the same quiet tone, said: "Will some one pray?" Silence began its second reign, but the man in the chair was the most composed person in the room and remained with bowed head. After a shorter interval than before a brother rose to his feet and complied with the request. It was then time for another hymn, and still the heart of the pastor yearned for the prevalence of the spirit of prayer. So, as if he had not made the same request twice before within fifteen minutes, he said: "Will some one please pray?" The quickness of the response showed that the hearts of the people present had begun to melt, and the meeting from that moment on approximated the ideal of a gathering for conference and prayer. There are times when nothing better can be done than to wait for the spirit to touch cold hearts and unlock stiff lips.

Why is an educated ministry a necessity? No one can teach what he does not know. He is inexcusable if he attempts to teach truth without having acquired the fullest knowledge of it in his power. When he knows truth he ought to know how to teach it, and to understand the needs of those whom he seeks to teach and how to approach them. But knowledge, eloquence, the gift of prophecy and the power to impart information are of no real value in accomplishing the work of the Christian teacher apart from the gift of the Holy Spirit. The true minister never speaks alone. The Spirit speaks through him and illumines the one supreme theme, showing the things of Christ to men. So, then, education is essential to a successful ministry, though education without the Holy Spirit makes no man a minister of Christ. The citing of instances where uneducated men have had large influence in moving others to be Christians is no evidence whatever that education is unnecessary to the Christian teacher. It only suggests what such men of native gifts and consecrated purpose might have done with suitable equipment. An ax without a handle is better in a man's hand than a handle without an ax. But the man who finds himself holding an ax is foolish if he essays to hew down a forest without putting in a handle.

Many associations and conferences are considering how to elevate the standard of the ministry. We print this week the minute adopted by the Suffolk South Association of Massachusetts on this subject. We receive every week news of the adoption by various bodies of resolutions similar to these in tone. It is evident that both churches and ministers are awakening to the necessity of better

equipment for those who seek their approval as preachers and teachers. The Manhattan Association last week, meeting at Clinton Avenue Church, Brooklyn, adopted plans for examining candidates for licensure providing for a committee to whom credentials of applicants are to be presented at least twenty days before the examination. In addition to reading from the Scriptures in the original languages, candidates are to be examined in early church history and in the leading events in the history of Congregationalism; "in polity, the differences between the Congregational polity and that of the Roman and Greek churches, and of the leading Protestant churches; also the functions of a council, an association, a conference and the society of the local church; in experience, on early training, conversion, special experiences, call to the ministry; in religious belief; on the being and nature of God; the nature of man; the Scriptures; the person and work of Jesus Christ and of the Holy Spirit; the nature of sin, of repentance, of faith, of justification, of regeneration, of sanctification; the second coming of Christ, the resurrection, the day of judgment and its issues, the sacraments, the missions and current theological questions." We know of other associations which have in their by-laws similar requirements. But they seem to have been long forgotten, or at least ignored. From East and West, however, signs appear that the office and work of the ministry are being exalted in popular esteem.

Rev. Dr. L. M. Colfelt, who last year accepted a call from the North Avenue Church, Cambridge, but afterwards withdrew his acceptance, had been for seven years a pastor of the Oxford Presbyterian Church of Philadelphia. About five years ago he withdrew from the presbytery, not being in sympathy with the majority in the denomination which brought about the suspension of Professors Briggs and Smith. Several weeks ago the Presbytery of Philadelphia received him as a candidate for the ministry, and on Easter Sunday, assuming again his former charge, the Oxford Church, he was again ordained to the gospel ministry. Some Baptists insist on reordination for ministers from other denominations who come to be pastors of Baptist churches. But this is the first instance, so far as we know, of a Presbyterian minister, who has withdrawn from the denomination because of sympathy with higher criticism, being restored to the ministry and to his former pastorate by a second ordination. It hardly needs to be added that Dr. Colfelt is an able preacher and of unimpeachable moral character. If Professor Briggs, the famous instructor of young men preparing for the Presbyterian ministry, should himself return to the fold which they seek to enter, would

it have to be by this same path, so like to that by which he is now taking primary steps, such as confirmation and the diaconate, into the ranks of Episcopal clergymen? If so, it might, by a curious paradox, be said of him, professionally, "A little child shall lead them."

Theological doctrines as held in all Protestant denominations have undergone important changes in recent years, both in substance and in statement. No one questions this fact. Exactly the extent of these changes among Congregationalists it is not at present, we think, possible to describe. But Rev. Dr. G. N. Boardman, for many years professor of systematic theology in Chicago Seminary, has set forth in the *Independent* the conservative and liberal positions in the denomination as he understands them. Conservative theologians, he says, hold as essential and distinctive what was taught at Andover and New Haven forty years ago:

An eternal ontological trinity, a God exercising wrath as well as mercy, the native and total depravity of man, the present condemnation of the unregenerate, an atonement through suffering equivalent at the bar of general justice to the full punishment of human guilt, salvation offered to all, a sovereign election, regeneration by the almighty power of the Holy Spirit and eternal punishment.

Dr. Boardman says that liberalism

requires that we accept as in good and regular standing in our orthodox churches those who hold to an economic Trinity, those who deny the fall of Adam, those who deny a sacrificial atonement, those who explain regeneration as education and those who hold to universal salvation. In a word, rejecting the entire scheme of grace—grace in the Augustinian sense—is consistent with a good standing in the church.

In our opinion few who class themselves as conservatives would accept without qualification the language here attributed to them as describing the moral condition of the human race or the nature of the atonement. We think also that very few Congregationalists could be found who hold the so-called liberal doctrines as here given. But we present these contrasted statements as suggestive of processes of thought which are tending, we trust, toward a declaration of the great doctrines of Christian faith which all Congregationalists can heartily accept.

Ministerial Clubs

In the early history of the New England colonies ministers held no political offices, yet they had great influence in public affairs, not only ecclesiastical but civil, and this influence was largely determined and exercised through ministerial bodies. Congregational churches came slowly together into permanent organizations, their ministers preferring to take the initiative in directing their common business, though they always defended the theory of self-government by the local church. It was not till 1860 that the Congregational churches of Massachusetts were associated as one body, though their ministers had been united in a general association since 1803. There have been local associations of ministers since the early part of the seventeenth century, but the first existing local association of churches in Massachusetts only dates back to 1821.

These ministerial bodies usually include all ministers in the denomination within a certain territory. Their interests are in the main professional. The topics they consider are related to their work and their churches. Ministers need for their best development, not only the companionship of men as ministers, but of ministers as men. Quite a different institution from the association is the club, which includes only ministers congenial to one another, and which discusses themes of interest to them as men rather than as ministers. Such clubs have had much to do with breaking down barriers which separated ministers from their fellowmen. When the Winthrop Club, whose earliest members appear on our cover page, was first formed it was an unwritten law that ministers should wear white neckties, black clothes and smooth faces. Some members of this club, it is said, were the first to introduce in New England the custom of ministers wearing beards, and that against considerable opposition. Pillars in the church have been known to gather their hymn-books, with their families, and shake the dust from their feet as they departed from the meeting house in protest against the hirsute chin of the preacher. A light-colored overcoat on a minister's back was eyed with undisguised disapproval. Perhaps a minister alone would not have ventured to defy the tyranny of an unreasonable public sentiment. But supporting one another in a club they dared to claim the same rights as other men, and the churches are the better for it.

The Winthrop Club has seldom been mentioned in the newspapers. It has never prepared schemes to be carried out by it in church or civic affairs. It has existed for the satisfaction of its own members. Yet their influence has been, and continues to be, strong and extensive. Most of them entered the club as pastors in Boston or within easy reach of that city. But as time has passed on they have scattered through the land, not only in charge of important churches but as presidents of colleges, secretaries of missionary societies, in professorial and editorial chairs, and in other positions where they are recognized as directing public opinion and administering work of national and international significance. Their mutual relations in the club have, no doubt, helped to fit them for these wider spheres of influence. The same is true of the Monday Club, which has issued its twenty-third annual volume of sermons, of the younger Fortnightly and of several other ministerial clubs in Boston, and not less, we believe, of many in other sections of the country.

There are, without question, dangers possible from such organizations as these, but we do not remember that any have been discovered as actually existing. Such social relations, where the fullest mutual confidence is enjoyed and the freest criticism encouraged, foster personal affection, cultivate literary skill and develop spiritual tone. They offer relaxation from wearing professional burdens. Such private intimacies soften public differences of opinion. They promote true scholarship. They have become important factors in public life. They might be multiplied with advantage to the ministry and to the churches.

Can We Fellowship Them

Two things recently have impressed us forcibly in conversation with Unitarian or other non-evangelical friends. One is the fact that we and they have much in common, not only in philanthropic purpose and effort but also in spiritual matters. The other is that nevertheless the radical distinctions, which originally caused the division between them and us, still exist, in spite of undeniable modifications of belief upon each side, and are unlikely to be removed. They are not discussed as much as formerly. They are not often purposely made prominent. They are asserted calmly and good-naturedly. But they are still there. They are based upon conscientious convictions. There is no probability that they will disappear or become much less influential than at present. Moreover, each side respects stanch, frank loyalty to its ideas of truth on the part of the other side. The few well-meaning but over-zealous men who seek to bring about union by the shutting of eyes to the vital quality of existing differences are not greatly respected by either side. They usually illustrate before long the familiar proverb, "Between two stools one comes to the ground."

In some communities, however, they now and then gain a temporary influence. Some minds, kindled by a vivid appreciation of the undeniable evils of sectarianism, are swept by their enthusiasm so far in the other direction that they ignore differences of belief or practice which would be the ruin of any organic union, if one were to be attempted. The bright picture of an undivided church allures them. The tempting dream of a common faith blinds them to the stern fact that, in order to attain such a result, either evangelical or unevangelical Christians must surrender the very foundations and elements of their religious beliefs. They hold fellowship to be so beautiful and blessed that they would count hardly any sacrifice too great in order to secure it. They forget that not even Christian fellowship is worth the surrender of Christian consistency and honor. Some even would do away with our church creeds altogether, as if the avowal that we have ceased to believe anything, or to stand for anything, of spiritual truth would tempt honest, intelligent men of unevangelical opinions to welcome us as worthy religious companions and collaborators.

No, oil and water will not mix in the spiritual world any more than in the physical. In benevolent and philanthropic efforts of every sort we can work gladly and easily with our Unitarian and other non-evangelical friends, and much of such work has a distinctly Christian tendency and influence. But in regard to some of the great, vital truths of the gospel—the deity of Christ, the need of redemption, the atonement, and the work of the Holy Spirit, for example—they and we are as far apart as ever, although we can respect their honesty of belief and can agree with them in mutual good will to disagree. A few of our ministers occasionally exchange pulpits with them, although there is danger of such exchanges being misinterpreted outside of the communities immediately concerned. We can unite with them in public services of worship upon some occasions. We can do anything and every-

thing which will show them our good will and general Christian sympathy. We do not assume to say that they are not accepted of God because of what we conceive to be their errors of belief. But fellowship them, in the sense of approving their distinctive beliefs or of treating our own as insignificant, we cannot. We must be as true to our convictions as they feel obliged to be to theirs.

The Invitation to the Communion

The attitude of Baptist churches has changed within the last twenty-five years in regard to the Lord's Supper. Formerly unimmersed persons were excluded. Now usually each person is allowed to decide for himself whether he will partake or not. About twenty-five years ago Dr. Behrends, then a Baptist pastor in Cleveland, now of Central Congregational Church, Brooklyn, said, "Every believer in Christ has an inalienable right to the Lord's Supper. But unless he has been baptized I cannot invite him. Yet because he has faith I dare not shut him out. So I do not invite nor refuse; I let him act on his own responsibility." For taking that position many prominent Baptists arose and intimated to Dr. Behrends that he would better leave their company, and he did so. But Dr. A. S. Hobart recently said to the New York Baptist Ministers' Conference: "Nearly every church does exactly what Dr. Behrends advocated, and no more. They invite no one, but leave the matter with the individuals." Yet many Baptist ministers go farther than that. They frankly approve of open communion.

Changes are going on in other denominations in this respect. The usual invitation to the Lord's Supper in Congregational churches twenty-five years ago was to "all members in good standing in sister churches." Some said "evangelical" and some "Christian" churches. Now it is common to invite "all who love our Lord Jesus Christ and accept him as their Saviour," or to use similar phrases characterizing disciples of Christ. It is generally believed among us that our Lord would receive all his sincere disciples to his table, and we are willing to leave with each one who comes, unless we know that his life belies his act, the responsibility for thus declaring himself a true disciple of Christ.

Fleeing From Temptation

The Bible makes the impression plainly that nobody ought to seek to encounter temptation. Nothing is more foolish or more dangerous. It besets us at every turn and cannot be wholly avoided. To go out of our way to meet it is to tempt Providence, as we sometimes say. To fly from it, when it is possible to avoid it, often is our only certainty of safety. On the other hand it sometimes is cowardly to try to avoid it. Many of our greatest moral victories could not have been gained otherwise than by facing it. God sends it with a wise and holy purpose—that by learning how to overcome it human character may be developed from the infantile to the manly, may become sturdy, aggressive, victorious.

Where then must the line be drawn between acceptance and avoidance of the

solemn responsibility involved in meeting temptation? Is it not at the point where our duty to others distinguishes itself from our duty to ourselves? If we never, or seldom, encountered temptation personally, except by putting ourselves in its way, there possibly might be some justification for so doing, although even then the risk would be grave. But, as things are, we cannot escape it. We are certain to have to battle with it often enough and sternly enough to do away with all necessity of seeking it as a means of spiritual culture and invigoration, and to render its avoidance at once wise and safe.

But when we seem called upon to face it in order to aid others in their conflicts with sin, to prove to them by our example that it is not invincible, to encourage them to realize how much more gallant a fight against it they might make than they are making, and to inspire them in turn to resist it for the sake of their friends not less than for their own—then the case is different. Even then we hardly are wise to seek it, but surely we must not flee from it. Christ did not, but met it squarely many a time and overcame it. So must we.

Current History

The Senate, and the House and the President at Odds

As we go to press on the 18th—a day earlier than usual, owing to Patriots' Day holiday—two facts alone loom up with any certainty on the horizon. First, there is to be armed intervention by the United States in Cuba for the restoration of order. European efforts for mediation have come to naught, and it is not likely that the Spanish Cortes, when it meets on the 20th, will take any position which will alter the situation. Public opinion as a whole supports this decision on the part of our Government, although there are men in Congress, like Congressmen Johnson, Boutelle and Loud, and Senators White, Caffrey and Wellington, who do not believe that we are called upon to intervene. There are also many in private life, publicists like ex-Minister Phelps, ex-United States Senator Edmunds, ex-Attorney-General McVeagh and others less notable, who feel and believe likewise. But President Tucker of Dartmouth College voiced what we believe to be the opinion of Christian men of affairs when he said to the students of Dartmouth last Sunday that he could not believe that it "was mere vainglory, mere revenge or passion, which was stirring the heart of the nation." Nor could he fail to believe that God was dictating the issue, and the national duty to intervene.

But he and all other true patriots are deeply concerned lest, in setting about the task which God seems to have imposed upon us, we adopt a method which will lessen our self-respect, alienate from us the sympathy of Christendom and bring on complications in Cuba and with Europe that no man can foresee, but that all can easily feel to be imminent. These men feel, as Senator Hoar said at the close of his great speech last week, that if we go to war we must go with "sanction of international law, the sympathy of all humane and liberty-loving nations, with the approval of our own consciences and with the certainty of the applauding

judgment of history." They dislike, as Senator Hoar does, to "think of the genius of America angry, snarling, shouting, screaming, clawing with her nails." They, with him, "like rather to think of her in her honest and serene beauty, inspired by sentiments—even toward her enemies—not of hate, but of love; perhaps a little pale about the eyes and with a smile on her lips, but as sure, determined, unerring and invincible as was the Archangel Michael when he struck down and trampled upon the demon of darkness."

Is the query raised why there is any solicitude on this point? It is only necessary to point to the action of the houses of Congress last week, the Senate especially, after three days' fierce debate, taking action Saturday evening which it is difficult to describe save in terms of righteous indignation and profound contempt for the men responsible for the action. By a vote of fifty-one to thirty-seven the Senate declared in favor of recognition of the Cuban republic, and by a vote of sixty-seven to twenty-one passed the following joint resolutions:

Resolved, By the Senate and House of Representatives of the United States of America, in Congress assembled,

First, that the people of the island of Cuba are, and of right ought to be, free and independent, and that the Government of the United States hereby recognizes the republic of Cuba as the true and lawful government of that island.

Second, that it is the duty of the United States to demand, and the Government of the United States does hereby demand, that the government of Spain at once relinquish its authority and government in the island of Cuba and withdraw its land and naval forces from Cuba and Cuban waters.

Third, that the President of the United States be, and he hereby is, directed and empowered to use the entire land and naval forces of the United States and to call into the actual service of the United States the militia of the several States to such extent as may be necessary to carry these resolutions into effect.

Fourth, that the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over said island except for the pacification thereof, and asserts its determination when that is accomplished to leave the government and control of the island to its people.

The serious objections to such action as this were set forth with overwhelming force in the debate by Senators Wolcott, Spooner, Gray, Allison and Hoar, but they seemed to have no effect upon the men who had put the spirit of revenge, personal antipathy to the President and partisanship above all other considerations. The coalition of Democrats whom Mr. Bryan could influence in favor of Cuban recognition, of Populists and rampant, hot-headed Republicans proved too much for the conservative element, made up of thirty-two Republicans loyal to the Administration and such Democrats as Senators Gray, Caffrey, Gorman, Morgan and Faulkner.

What these objections are were perhaps best stated by Senator Hoar in the noble speech with which he closed the debate, when it was apparent that the radicals had won. They are these: In affirming that the republic of Cuba is now free and independent the resolution lies; it states to be a fact that which is not a fact. Moreover, if it were a fact, then, as Senator Hoar pointed out, either our forces when they land in Cuba must be under the command of General Gomez, or their

presence there will be an act of war against him and the so-called republic. Again, the resolutions assert an authority as resting in Congress which the Constitution gives solely to the President. Moreover, they introduce discord and divided counsels in what might have been the solemn, dignified act of a united country, and they are discourteous to the President.

As the Foreign Relations Committee of the House reported to that body resolutions far more in tenor with the facts of the case and the wishes of the President, it is now hoped that in the fierce contest between the Senate and the House, which is waging as we go to press, the House will win, representing, as it does, more truly the real sentiment of the people and containing a smaller percentage of men who are venal, sordid and misrepresentatives of their parties and their constituents. If the House will stand squarely by its own resolutions, which we print below, or if they will stand out against Cuban recognition, then the President will be free to act as seems best at his discretion, and such action on our part will follow as will enable us to justify the method of as well as the motive for intervention. If the House loses in the fight, and if the joint resolution comes to the President in a form contrary to fact and precedent, he will win imperishable renown and ultimate popularity if he asserts his prerogatives as an Executive and declares his determination to defy the "jingoists." Following are the resolutions adopted by the House on the 13th, by a vote of 322 to 19, after having rejected resolutions favoring the recognition of the Cuban republic by a vote of 190 to 147:

Resolved, By the Senate and House of Representatives of the United States of America, in Congress assembled, that the President is hereby authorized and directed to intervene at once to stop the war in Cuba, to the end and with the purpose of securing permanent peace and order there and establishing by the free action of the people thereof a stable and independent government of their own in the island of Cuba; and the President is hereby authorized and empowered to use the land and naval forces of the United States to execute the purpose of this resolution.

This resolution has the indorsement of the President. The House at noon on the 18th, by a vote of 173 to 152, refused to concur in the Senate resolution recognizing Cuba.

An Anglo-American Alliance

When ex-Secretary of State Olney, in his address at Harvard a few weeks ago, advocated a departure from our traditional foreign policy, and urged the United States to assume international obligations and perform international duties, we commented on the address at some length, hailing it as an epoch-marking one. In the *May Atlantic* this address, carefully revised, may be found in full, and we venture the prediction that its intrinsic worth and its bearing upon the present national crisis will make it the most notable article of the month written in the English language.

Since Mr. Olney first declared his views history has been making so rapidly in Asia and America that his plea for a better understanding between Great Britain and the United States will now meet with more approval than could have been predicted then. The interests of Great Britain and the United States in China

are similar in purpose if not in scope, and, on the other hand, Great Britain wishes order restored in Cuba for the same reasons that we do, viz., because rapine and venality are not in harmony with her ideals of government, and Spanish misrule and insurgent anarchy render valueless large sums of British capital invested in Cuba and the Cuban trade.

Much is being said now about a concert of Europe to bring moral pressure, and if that fails naval force, to bear upon the United States to force our Government to accept Spanish promises at their face value and refrain from armed intervention. The other European Powers may be willing to do this, but Great Britain, we are confident, will not consent to any such plan. And this for two reasons. First, because she understands our motive, respects our purpose and believes in the end which we have in view. Second, because she is shrewd enough to see that nothing will do more to hasten an alliance of the English-speaking peoples of the world than a demonstration of their essential oneness at such a time of crisis as this. Not only do we believe Great Britain will remain neutral during the contest, if contest there be, we believe that if the nations of continental Europe were to side with Spain and show their teeth at us, John Bull would immediately stand by the side of Brother Jonathan the moment Brother Jonathan indicated his desire for such fraternal action, perhaps before. The editorials of the British press, interviews with British statesmen and other typical utterances and acts show this. There the only dissenting voice is the voice of militant Irishmen, and here it is much the same. But let events shape themselves aright and the belligerent Celt, here and there, will be overwhelmed like a reed when the spring freshet strikes it. Mr. Olney does not prophesy amiss when he says of the British and the people of the United States:

Family quarrels there have been heretofore and doubtless will be again, and the two peoples at the safe distance which the broad Atlantic interposes take with each other liberties of speech which only the fondest and dearest relatives indulge in. Nevertheless, that they would be found standing together against any alien foe by whom either was menaced with destruction or irreparable calamity, it is not permissible to doubt. Nothing less could be expected of the close community between them in origin, speech, thought, literature, institutions, ideals—in the kind and degree of the civilization enjoyed by both. In that same community, and in that co-operation in good works which should result from it, it is not too much to say, lies the best hope for the future, not only of the two kindred peoples, but of the human race itself.

It is significant that our ex-minister to Great Britain, Hon. E. J. Phelps, in a recent interview granted to the *New York Herald*, takes much the same position as Mr. Olney, urging an alliance under certain conditions, and basing his argument on the common interests of both countries in retaining commercial freedom in Asia.

Army Mobilization on the Gulf Ordered

No action by the navy in Cuba or Porto Rico can be effective without co-operation by the army, and on the 15th General Miles issued orders directing 18,000 men of the regular army to leave their posts in New York, the Interior and the far West and proceed southward, the cavalry

and artillery rendezvousing on the old Chickamauga battlefield, now a national park, and the twenty-two regiments of infantry proceeding to New Orleans, Mobile and Tampa, there awaiting further orders. With this force of seasoned soldiery as a nucleus the Government will proceed to gather about it a far larger force from the militia of the several States. General Lee, when questioned by the Senate Foreign Relations Committee last week as to the opposition which our army would meet in Cuba, should it land there, was very optimistic about its easy triumph, especially if it co-operated with the insurgents, and he is equally sanguine about the ability of our men to withstand the climate, providing they go properly equipped with food, medicines and sufficient clothing of the right sort. We cannot be so optimistic, unless the action proves to be much shorter than is anticipated.

The Situation in Spain

Spain is beset with foes within, as well as with a renewal of the rebellion in the Philippines and the grim determination of the United States to pacify Cuba and give to it stable home rule. It is impossible not to sympathize with the queen regent and the more liberal ministers, who see the sure outcome of a contest with the United States and yet realize that, if the popular desire for war and the professional clamor of the army and navy are not satisfied, they will see a Carlist revolution which will upset the reigning dynasty and perhaps lead to a substitution of a republic for a monarchy ultimately. If the European concert had guaranteed the queen her throne in case she conceded the liberation of Cuba, they would have done a wise thing. Spanish sentiment, as expressed in the editorials of newspapers and the clamor of its street mobs, is exceedingly ardent for war with the "Yankee pigs," and, from the queen down to the humblest peasant, deeds of lavish generosity are recorded in behalf of the national defense fund. The partial destruction of the United States consulate building at Malaga, and the attempts to injure the United States consulates at Barcelona and Valencia, indicate what the fate of Americans and American property in Spain may be after hostilities begin. The Spanish fleet is still at the Cape Verde Islands or off Cadiz, and apparently their purpose is to lure the United States fleet across the Atlantic and fight the battle out there. Such, however, is not the purpose of the Administration, for it is the President's policy to confine our acts to Cuban pacification and amelioration. If Spain assails us while we are doing that, then she must do it near her West Indian possessions. Great Britain's decision to regard coal as contraband of war, although apparently a neutral act, is really an act that will tell tremendously in our favor should hostilities come. If Spain insists upon disregarding the declaration of Paris relative to privateering, which technically has no binding authority upon either Spain or the United States, she will do much to injure our commerce for a while, but she will alienate European sympathy.

Probing After the Venal

The deeper the district attorney of Kings County proceeds in his inves-

tigation of the actions of those who were officials of Brooklyn before consolidation with New York, the more venality he uncovers. Seven of the men connected with the city works department are already either under indictment or in jail, some of them charged with several offenses ranging from felony to misdemeanor. Now it appears that the grand jury which found these indictments was approached by friends of two of the highest officials, also favorite henchmen of Senator Platt, and offered \$20,000 if it would fail to find indictments, the clerk of the grand jury, who has turned State's evidence, being the go-between. The jury as a whole being honest the attempt failed, but one of the grand jurors who accepted the bribe offered him either committed suicide from remorse soon after the jury reported the indictments, or else he was murdered in order to get him out of the way. It is hoped by all friends of pure city government in Brooklyn and in society at large that the probe will continue to do its beneficent work, and if perchance any evidence of the complicity of Senator Platt and others of his tools is forthcoming no one will be surprised, for municipal corruption is the legitimate result of "bossdom" in State politics.

The legislative committee appointed to investigate the shortcomings and plundering of the last Republican administration in Nebraska has brought in a startling report, which must cause some of the prominent ex-officials of that State to retire to the seclusion of prison life for a time, if the evidence which has satisfied the committee also satisfies the courts.

Rev. S. C. Swallow, in accepting the nomination of governor of Pennsylvania from the Honest Government party, formulates an indictment against Senator Quay and the Republican and Democratic Machines which is terrific in its brevity and truth. He declares that Pennsylvania is "a very Gibraltar of corruption, compared with which the England of Charles I. was the embodiment of virtue." As for Mr. Wanamaker, who is trying to bring about reform within the Republican ranks and secure his own nomination against the wishes of Boss Quay, Mr. Swallow says that his "past indorsement, by an unscratched ballot, of the vilest methods his forceful language could describe" has compelled reformers in and out of the Republican party to discount his wisdom or courage as a political leader, and forced them to refuse to be led by him.

On every hand one sees proof of the banal influence of partisan tyranny and servility. In the debate in the United States Senate during the past week on issues involving not only the life or death of men, but the whole future of our national foreign policy and international relations, which States have been most worthily represented, those with men like Platt and Murphy of New York, Quay and Penrose of Pennsylvania, Chandler of New Hampshire and Foraker of Ohio, or those with veteran publicists like Hoar of Massachusetts, Aldrich of Rhode Island, Platt and Hawley of Connecticut and Gray of Delaware?

France, too, has its *journalistes jaunes*. It has long had them. Only the name is new.

NOTES

The death of Cardinal Taschereau, the highest ecclesiastic of the Roman Catholic Church in Canada, removes an able and forceful man.

It would be interesting to know whether Senator Hoar of Massachusetts still retains the conviction that the Senate has not degenerated. New England people who believe in the President and a sober, decent, constitutional way of doing national business in times of national crisis will please note that Senators Chandler and Gallinger of New Hampshire, Frye of Maine, Lodge of Massachusetts and Proctor of Vermont were among those who disregarded the wishes of the President and voted for resolutions which defy the facts of Cuban history and all national precedents governing the relations and duties of Congress and the President.

Under the auspices of the Huguenot Society, with headquarters in New York, the local adherents of the society and the delegates from England, France and Switzerland celebrated last week the tercentenary of the signing of the Edict of Nantes. At the religious exercises many of the old Huguenot hymns and chants were sung. Historical papers by eminent scholars on recondite themes connected with Huguenot history were read and a dinner at Delmonico's was enjoyed. Ex-Secretary of State Olney and ex-Ambassador Bayard are vice-presidents of the Huguenot Society.

In Brief

What is the most important service which the National Council can render? We invite answers to this question from all who take an interest in our approaching denominational triennial gathering. Congregationalists surely ought to care enough for their most important assemblage to give at least a passing thought to its possibilities and its opportunities. We shall be glad to open our columns to any minister, layman and woman who has a practical suggestion to offer and can state it within the limits of 200 words. Let there be a prompt and general response to this invitation.

"Not the fellowship of tolerance, but the fellowship of reciprocity," is the best kind of fellowship.

We should be pleased to duplicate the account of the Union Church of Matersville in our news columns every week. See page 578.

"Prop us up on our topplin' over side" was the apt interpretation which a colored preacher gave the other day of the prayer, "Lead us not into temptation."

During what he knows to be his last days Mr. Gladstone derives great solace from music. His state of mind is that of "serene joy," quite unlike Bismarck's, for obvious reasons.

The many friends of Rev. Dr. Joseph Duryea will be pained to learn that he is far from well and that he has been compelled to retire temporarily from pulpit ministrations and active pastoral work.

It is certain that attendants upon the National Council at Portland, Ore., will obtain a round-trip rate of one unlimited fare—\$71.50 from Chicago back to Chicago. It is hoped that even a larger concession will be made.

There is a laconic sentence in the April *Church Building Quarterly*, in which Dr. Cobb diagnoses the disease and prescribes the remedy exactly. He says: "Many of our people seem tired of being pressed. It is easy to explain the fatigue. The pressure has been from without. Let it now come from within."

Notice has been given of an overture to the next General Assembly of the Established Church of Scotland calling for legislation which shall give greater creedal liberty to the clergy. When will the movement for revision

of the Confession of Faith again come to the surface in the Presbyterian Church in this country?

It is a paradox full of significance and mystery that some men fail by being successful. Thus it is said of John Bright, the eminent British statesman and orator, that he is receding from the popular eye because all that he strove to accomplish in constructive legislation came to pass. "His name is unidentified," unlike Gladstone's, "with any large hope or generous dream."

The communistic experiment in Zoar, O., has come to an end after a life of seventy-five years, desertions having become so numerous as to leave no hope of continuance. Those who stood by till the last make the most out of it, as the final allotment will probably give about \$12,000 to each member, while those who have withdrawn get nothing. We do not suppose that such an example will be any hindrance to new experiments of the same kind.

The trustees of Abbot Academy have elected Miss Emily A. Means principal of the academy. A graduate of the institution, a teacher in the institution from 1878 to 1892, president of its alumnae association and a long-time resident of Andover, she is peculiarly conversant with the noble traditions of the school, its methods and its needs. By native endowment and persistent pursuit of culture Miss Means is fitted in an exceptional way for the life work that is now before her.

All interested in the evangelization and Americanization of the French who have come from Canada to New England will find it profitable to read the article on French Canadians in New England in the April *Quarterly Journal of Economics*, by Prof. William MacDonald of Bowdoin College, who holds that "the time for apprehension, if such there ever was, lest our institutions should be overborne by this 'horde of industrial invaders' is past. The dangers are for the French Canadians and not for us."

United States consuls do not usually, so far as we have observed, inform our Government of matters of religious history. But we are interested to note in the reports for April issued by the Department of State an account by Consul Listoe of the old "Herformde Kerk" at Delfshaven, in which church, he says, the last sermon was preached to the Pilgrims before their departure for the new world. If this statement could be proved true, it would be of considerable importance. At any rate, the consul spells the name Delfshaven correctly.

The unfavorable economic conditions in Jamaica, which are the occasion of such bitter differences of opinion as to remedy among British men of affairs, have inevitably affected the Congregational churches of that island. No minister on the island has received his full salary for 1897, and some are not paid for 1898. Drs. Barrett and Wood, who visited Jamaica recently as a deputation from the London Missionary Society, are now appealing to the English Congregationalists to come to the assistance of the Jamaica churches.

Beware of too large a proportion of gloomy topics at the State and local conferences. There is nothing particularly attractive about a program made up mainly of such mournful queries as this: Is the Sunday school decaying? Why is the standard of ministerial education so low? How can we close up the yawning chasm between the rich and the poor? Why are there so many empty seats on Sunday night? Are our rural towns becoming heathenized? Nobody wants to travel far to hear a series of Jeremiahs. Brighten up a little, brethren. We are not all going to the bowwows.

The Union Church at Mathersville

By Prof. Irving F. Wood, Smith College

For one hundred and fifty years our little New England hamlet of Mathersville had two churches. The Congregational church was founded one week after the settlement of the town. The Baptist church was founded much later, and was in its early days regarded by the Congregational brethren as a great schism and a triumph of the kingdom of darkness. Both churches had history behind their names. One was called the Mather Congregational Church, for tradition had it that Increase Mather had once when traveling stopped here and wrestled in prayer because of the heresies which had invaded the colony. The Congregational minister always reverently referred to the town as consecrated by the prayers of the fathers. The other was called the Williams Baptist Church, because Roger Williams was said to have spent the night here in his wanderings in the New England wilderness. Presumably he also consecrated the place with prayer—at least that was the conception on which our young Baptist minister founded that beautiful part of the first sermon of his pastorate. But Mather and Williams did not consecrate the place in prayer together. O, no!

How did we come to have a union church? Be patient. I am coming to it. I want you to realize fully what a terrible inertia we had to move. One hundred and fifty inertias, one for each of the one hundred and fifty years. And New England inertias, too. I really believe it was the Lord's doings. We never could have accomplished it alone.

The churches were both small. They both usually had aid from the Home Missionary Societies, but it was pretty hard work to get on even then. My father was treasurer of the Baptist church for a good many years, and I remember how the tears came into old Elder Otis's eyes once when father was obliged to tell him that it would be impossible to raise all the money for his salary that year. "The Lord knows I need the money," he said, "but I'll stand by the church, anyway." I was young then, but I couldn't help but think that outside of a church people of sense went without luxuries they could not pay for, and it seemed to me even then that two churches in a little one-horse town like ours was a luxury. Other people came to think so, too, especially during the two years when we had our meetings in union.

Those union missionary meetings made the union church possible. It seemed so ridiculous to come together and talk about the needs of the Hindus and all the great world lying like Lazarus at the gates of Christendom, and then write off to our home missionary secretaries for a hundred dollars each to keep two little sectarian funeral processions going here in Christian Mathersville, in missionary New England. Funeral processions? Yes, sir. Each church was constantly growing smaller and I verily believe they would both have disappeared entirely in time. Then perhaps Christian Japan would have sent missionaries to Mathersville.

Then, too, the way the families were mixed up between the churches! Why, there were only two families in the neighborhood that were not divided between the churches—husband and wife, brother and sister, parents and children, the division cut in somewhere. As for our family, my father was a Baptist, my mother a Congregationalist, as is brother Joe and his wife, while Will, Nettie and I are Baptists. Daniel, who lives in Woonsocket, has left both churches and become an Episcopalian, and John always said that if we would decide among ourselves which church had the truth he would join it. He always said it good-naturedly, but I could see that it hurt mother.

I suppose our regular missionary meeting the first Sunday of one December is really responsible for the union church. George Bacon, who had been down in Texas for the last six years, was home visiting the old people, and the ministers had persuaded him to tell us something about Texas, for we alternated between home and foreign missions and that was the home mission month. Well, of course he told us most about the place he had lived in. They had had I do not know how many churches there. Sometimes there had been four at once. But they had all died, for there were not enough of any denomination to sustain them. The town got the name of being a "tough hole," and the missionary secretaries gradually abandoned the effort to sustain churches that had to be entirely supported from outside, and now, George said, for three years they had had no church, only five sermons from any minister during this time and not a corporal's guard to hear any one of those. When he sat down good old Deacon Barnett of the Congregational church prayed that the Lord would break to those souls the bread of life. We little thought how the Lord was going to answer that prayer. Had he himself known I do not know that he would have dared to offer the prayer, for he was very fond of their minister.

Nothing occurred further till the January missionary meeting. No subject had been announced, but both churches were well represented. George Bacon was there again, for he was not going till the next week. After the opening of the meeting Mr. Harris, the Congregational pastor, rose and said he would like to ask Brother George Bacon some questions.

"How long is it since you have had any regular services in Dodge?"

"Three years."

"And how many scattering sermons meantime?"

"Five, and that counts two evangelists whose sermons were mighty scattering."

Everybody laughed at this, but Mr. Harris kept right on.

"How many members of different churches are there in the place?"

"Sixty, seventy, possibly a few more."

"Would they unite in a union church?"

"I rather guess so. We never had a chance to try it. The ministers who came always wanted us to be Methodists or Baptists or Congregationalists or some other sort of ist."

"How would such a church be received by the town at large?"

Then George rose and made a little speech. He said that the people in Texas did something beside drink whisky and ride bucking horses and shoot their neighbors at sight. Of course there were rough elements there, but even they would welcome a manly or, rather, a Christlike church. He did not suppose the people could support a church themselves yet, but they did want one. Then he told how he had seen a little child buried without religious service and how he had ridden thirty miles to find a minister to bury it, and all in vain. I guess that touched some of the mothers as nothing else would have done.

When he finished Mr. Harris told us what he and our minister, Mr. Owen, had been talking about. It involved the whole scheme very much as we have carried it out, and I tell you it just about took our breath away. We in Mathersville had two churches. Dodge had none. It seemed to him and Brother Owen that God had, through Brother Bacon, laid Dodge at our very doors. We saw its need. Were we ready to help it? Would we unite our forces in a union church here and send one of our ministers, with the money saved by our union, down to Dodge to try to form there another union church? At first Brother Owen had wanted to go, but they had finally decided that he was himself the one for the work. He shrank from the seeming assumption, but, if it were a call of God, assumption was simple faith. He and Brother Owen were wholly agreed in this. Now, what did the people say? What did they think Christ would say?

Well, when he sat down you could have heard a pin drop. Everybody was dumb-founded. I do not know what turn things would have taken if Matthew Henry had not got up to speak. Matthew Henry is good, but he is blunter than a hoe edge.

"Brethren and sisters," he said, "what the parson says is all true. We don't need two churches here, and we know it well enough. If we had our merited deserts, I ain't sure that we'd have more than half a church. We in Mathersville are a set of religious pigs, jest dumb religious pigs, and I ain't so sure of the religious either. Now here these two parsons are agreed on this thing. Lets us agree with 'em. If we don't, I declare I think we'll be bigger pigs than ever."

He sat down with everybody laughing and the strain was gone. The rest of the meeting was taken up with a very sober and very free discussion of the matter. Of course nothing was then definitely settled, but before the meeting broke up you could see pretty well how the land lay. The idea of a union church was in favor. Did everything go off smoothly in the formation of the church? Well, not everything, but quite as many things as you could expect. Old Mrs. Wilkins declared that it never would seem right that the Baptist light should be put out in Mathersville. Mr. Haskins said that if the Congregational church was disbanded he never would go inside any church again

as long as he lived, but Matthew Henry remarked that he presumed the Lord would feel considerably relieved to think that Ezekiel Haskins wasn't criticising the worship every Sunday. The funniest thing was when Elder Jones wanted to come down and talk to our people about their "defection from the faith." The elder is a good man, but set in his views. He came and talked to us and to all the Congregationalists, too, for they had all been invited. Mr. Owen said that they ought to be, for every reason why we should keep our church would apply equally to them. Somehow the elder seemed very embarrassed. We knew that he wanted to say that the Baptists were the only true bearers of gospel privilege, but he did not quite like to put it that way.

The next Sunday we formed the Union Church, and a week after Mr. Harris went to Dodge. The people wanted to have a union meeting to bid him good-by, but he refused it. "No sort of personal parade," he said. "It is a dangerous thing for both the church and myself." But of course he had to preach a farewell sermon, and both churches were there to hear it. It was so arranged that this was the first Sunday we worshiped together. Well, I can't tell you much about that Sunday, for it seems very sacred to me. The most impressive part of the service came after the preaching, when we all stood up together and gave assent to the covenant which made us one church. When we got home the first thing that mother did was to put her arms right around father's neck and burst out crying. "O Homer!" she said, "I am so glad that at last we are members of the same church." Father—well, he couldn't say anything except, "Why, Mary, Mary! I didn't suppose you cared so much about that."

How did we manage about the disputed doctrines? Why, we made articles that included both sides. The article on baptism begins: "Some of this church hold the following," and then follows the substance of the article that was in the confession of the old Baptist church. It then continues: "But some of the church hold the following as more nearly expressing the truth," and the article from the old Congregational creed follows. The article closes: "Holding these different views of truth, we agree to work together for the advancement of the kingdom of God, believing that thus we can best serve our common Master." An article defining the visible church was brought in but voted down. We failed to see that it was necessary to our church life to set bounds to the visible church. We have a formula of consecration of children for those who prefer it rather than baptism, but neither ceremony is insisted on. Our minister does not object to giving the communion to those who have not been immersed, but once in three months we have a communion service for those who do not see their way clear to abandon close communion. No, we really do not find any special difficulty with the disputed doctrines.

Ecclesiastical relation? Yes, we did have difficulty with that. That was the hardest thing of all to settle, when it ought to have been the easiest. It is a perfect shame that there is no fellowship

in the whole Christian world for a union church. I know there are "embarrassing difficulties," and "there is under present conditions no other way than the denominational," and all that. All the more shame to the Christian Church! Suppose when young people love each other well enough to get married the relatives on both sides always disowned them. That is very much what they tried to do with our church. How we accomplished it is too long a story to tell, but we now send delegates to both the Baptist and the Congregational associations, and we feast on the good things that come from both. Present condition of the church? Let me see if I can state it in points.

First, the church is far more respected by the community at large and is much more a power for righteousness than the old churches were.

Second, we are able to raise nearly twice as much as both the churches did together, are independent of the Home Missionary Societies, sending contributions to both instead of draining them, and paying our minister a good living salary.

Third, our church in Dodge is opening our eyes to the whole world. I should like to tell you about that church, but there is not time now.

Fourth—this is our own family blessing—John has joined the church. He says the union is the best evidence of Christianity he ever saw. I guess a good many of us agree with him.

The Higher Criticism

BY PROF. SAMUEL IVES CURTISS

II. WHAT IS ITS METHOD

Higher criticism, as we have seen, is a scientific examination of the literary character of the Old Testament, with respect to its age and authorship. In the determination of these questions many other branches of study must be put under contribution. Prominent among these are the original investigations of the antiquarian and historian. The partisanship which is sometimes manifested by higher critics with reference to the value of discoveries made by Assyriologists and the antagonism which Assyriologists sometimes manifest for higher critics are alike deplorable. It shows a narrow view of the province of higher criticism, unworthy of those often arrayed in opposing camps. The higher critic will surely go astray in his estimate of the age and authorship of documents unless he can receive all the light that is to be had from whatever source it comes and unless he has the spirit to welcome it.

There are certain presuppositions regarding higher criticism. No man is fitted to carry on this work who has not a judicial mind, who approaches it as an advocate with a desire to make out a case either for orthodoxy or against it. Indeed, all theological presuppositions are to be excluded from this work because it has to do purely with the human side of Scripture. There must be entire freedom in these investigations. There must be no fear of their harmfulness or of any sort of ecclesiastical censure. Nor should the reverence which men have for the Scriptures be a deterrent to the freest investigation possible.

We sometimes make a distinction between higher critics and evangelical higher critics. We do not mean by this, however, any difference in the mode of investigation. It must be the same in either case, but the attitude of the evangelical higher critic will be different simply with respect to the Old Testament and in the deductions which he draws from his results. While the facts regarding the literary characteristics of the Scriptures must be the same in either case, the light in which they are seen and the use that is made of them will constitute a great difference. A critic like Kuenen sees in Deuteronomy "a pious fraud," but the evangelical modern critic sees in it the literary resurrection of Moses to speak words which he would have spoken if living, and which were the legitimate development of the system which he established.

The Old Testament, then, is to be considered purely on its human side, as tributary to history in its various departments. Hence, if used at all as an authority for the times which it professes to represent, it must be subjected to the same tests as other documents and chronicles which are employed by the historian. The time has long since passed when the historian uses anything which comes to hand without searching criticism. Now the church is inclined to feel that this attitude of the historian is in some way an attack upon its records and its fundamental truths. Much confusion also arises from not distinguishing between the Old Testament as a record of the religious life of Israel and as an exact history of an orderly succession of events. The question of main importance for the historian is whether the facts actually occurred as represented. The question of main importance for the theologian is whether God made a divine revelation of himself to ancient Israel. The fact that he made such a revelation is of infinitely more importance to the theologian than the times when he made it. The fact of a revelation is not conterminous with the times or manner of it. The time and manner may be quite different from that which we gather from a superficial reading of the Old Testament, while the fact remains and cannot be affected by a changed view of the character of the documents. The religious truths contained in the Pentateuch are just as real, even if their historical setting should be proved to be of inferior value for the history of the times which it purports to relate. In the discount we may be compelled to put on these narratives there is no indication of dishonesty on the part of the writers. That age, unless supernaturally enlightened as to the facts of history, was unable by its utmost endeavor to write an accurate account of events long gone by. Hence God must either make use of priests and prophets as he found them, under the literary conditions of the times in which they lived, or he must miraculously change those conditions so that these writers should give a perfect record. We have many examples where a vehicle which is not literally historical is perfectly adapted to the transmission of divine truth. However, the historian must examine the Bible from an historical standpoint.

Now if, 400 years hence, the historian should find in an account of Christopher

Columbus an undoubted reference to the World's Columbian Exposition, he would have to conclude that the account with which he was dealing could not have been written in the time of Columbus. So, if the historian finds in Old Testament accounts of nomads references to agricultural life, to kings of Israel, to the temple at Jerusalem, he is compelled to believe that the account was not written in the time of nomads, but subsequently, after the agricultural life of the nation had begun, or after the establishment of the kingdom. If he finds that certain laws, which were published with the most solemn sanctions and which are represented as promulgated at the beginnings of the national life, were utterly disregarded, not only by the people at large but also by men who lived nearest to God and who had every mark of his approval, and that a time came when the nation was shaken to its foundation by the discovery of these laws, then, while he cannot question the existence of these laws, he must seek a different explanation of the time of their promulgation than that found in the record.

If he finds that the practice of Old Testament writers, when they have invented one turn of expression to convey an idea, is not to invent a new one for the same idea, but use it over and over again—then, when he finds such turns of expression reappearing at intervals in connection with certain narratives and laws, he must conclude that he has to do with a certain author or school of authors. He is, of course, liable to mistakes in regard to details, but not with respect to the general principles. Furthermore, if he finds that it was the universal custom of antiquity in its sacred books, as in the Vedas, the Egyptian Book of the Dead, etc., to combine parallel accounts after the example of a gospel harmony, with as little change as possible, instead of assimilating them like a modern historian and presenting them as a new product, he need not be surprised to find the same phenomenon in the Old Testament. Now, in view of these facts, is it wise for the friends of the Old Testament to claim such a character for it as to exclude it from investigation? Is not such a course a confession of weakness? Does it not betray an unworthy fear as to the result?

Dr. McKenzie's Pithy Sentences

FROM HIS LOWELL INSTITUTE COURSE

If I were allowed to make a new edition of the Bible, I would put the founding of this republic in it.

The additions to Christ's Christianity have never done it much good.

The apostles talked what they knew and used what they had.

Paul could do nothing in a small way.

I do not know what people are thinking about when they say Christ came to set a great example.

Not even the gods of pagans could command the respect of the average man.

If there ever was a wild attempt in the name of religion it was to try to establish the faith of Jesus Christ in the empire of Rome, which had just crucified him.

History is always in danger of coming up against religion.

I do not ask you to have confidence in the church, but in what is behind it.

The American who does not believe in foreign missions denies his ancestry, his country and his God.

A Friend of Boys

The Ministers' Meeting was rather more interesting than usual because of the subject discussed, The Care of Boys in the Church, and the enthusiasm with which the speaker, Dr. J. M. Sturtevant, handled it. The subject was practical and intimately connected with that sad fact, everywhere prominent today, that men attend church in diminishing numbers. Dr. Sturtevant traces the trouble to the lack of proper care of the boys in our congregations. In all his pastorates he has been in the habit of organizing the boys and as a friend entering into complete sympathy with them, and then, after having found the way to their hearts, giving them the instruction, secular and religious, which their circumstances require. He has always insisted upon simple conditions of membership, put the control of the organization into the hands of the boys themselves, who have been taught to do everything in accordance with parliamentary rules, and taken care to secure special religious instruction, both public and private. As a result hundreds of boys in the aggregate have been reached and won for Christian service. Dr. Sturtevant thinks it feasible for every pastor to reach the boys in his congregation in this way; for this purpose he has been in the habit of using one evening in the week. Testimony in favor of young people's classes was borne by several brethren. Interesting reminiscences were given by Rev. W. A. Nichols of Lake Forest of the Boys' School, which for ten years or more he taught half a century ago in Brookfield, Mass. He has passed his ninetieth birthday, but spoke with clearness and vigor.

Mr. Moody's Bible Institute

Two of the three weeks' conference which takes place at this season of the year have passed. Of the lecturers during the first week no one was more instructive or popular than Dr. A. F. Schauffler. His theme was the use of the English Bible. Prof. W. G. Moorhead of Xenia, who has nearly always taken part in these conferences, has spoken upon the Sermon on the Mount, Jonah, the third chapter of Philippians and the eleventh of Hebrews. Prof. J. R. Sampey of the Southern Baptist Theological Seminary, Louisville, Ky., will lecture during the closing week of the conference on a recent trip and explorations in the Holy Land.

The War Feeling in Chicago

It is difficult for any one to gauge exactly the state of feeling in reference to war. Reports of sermons, of ministerial gatherings, of clubs of various sorts, the editorials and correspondence in the secular press, and to some extent in the religious papers, would lead to the belief that a desire for war is almost universal. On the other hand, one meets constantly with thoughtful and influential people in almost every rank of life who deplore war and who believe it to be unnecessary even to free Cuba from Spanish oppression. These men are in hearty sympathy with the President and wish to sustain him. They approve his message and believe in his policy of delay and in the effort to secure by diplomacy, unsatisfactory as that has hitherto been, what it is by no means certain that even war will obtain. The message of approval sent to the President by more than 200 business men of Chicago immediately after the publication of his message is far more indicative of the sentiment of the people who make the city than the speeches of our representatives in Congress. There is no lack of loyalty on the part of any, no unwillingness to bear one's share of the burdens of war, but great unwillingness to enter upon a military campaign of which the issue is not absolutely certain and which may lead to European complications, which the nation has up to this time carefully avoided. If war does come Chicago and Illinois will not be lacking in contributions either of men or of money. That it may be

In and Around Chicago

avoided and Cuba yet be free is the prayer of thousands whose voices have not yet been heard.

Purity of the Flag

The Union League, one of the most patriotic institutions in the city or the country, recently adopted a resolution which favors the co-operation of all public-spirited citizens in efforts to obtain a law to prevent the defacement of the national flag by attaching any advertisement or printing or painting thereon, or using any pattern or representation thereon for private gain. The feeling thus expressed that the flag of the United States should not be degraded to purposes of trade or employed as a means to increase one's private gains has become quite general here, so that to this appeal of the Union League not unlikely there will be a hearty response.

The Recent Election

In the excitement about war less attention than it deserved was given to the election in Chicago. It was an off year, and therefore a year of Republican indifference. Then, too, some Republican nominations of aldermen were unfortunate, to say the least, which, combined with the fact that the electoral machinery was in the hands of a Democratic administration, rendered a Democratic majority unavoidable. The Municipal Voters' League, however, expresses its satisfaction with the gains made in the choice of good men in the council. Comparatively few of the candidates it disapproved were returned. As yet the new council has failed to organize for work. There has been a dispute over committees, such men as Alderman Powers, representing the Hull House ward, and against whom such an earnest fight was vainly made, Alderman Cullerton and John Coughlin, who are credited with having behind them the worst elements in the city, being anxious to make up the committees so as to suit themselves and control the future politics of the city. The mayor, on the other hand, wants to nominate the committees himself, and it is thought that enough Republicans will vote with him to enable him to do this. Many profess to see in this contest the antagonism of the Altgeld and Harrison factions of the local Democracy. That the new primary law worked well is admitted by all, but there is a feeling that something more is needed, some method by which the best element in the city may secure the nomination of the best available men to serve in the council.

Henry W. King

In the sudden death of this merchant prince Chicago has met a severe loss. For more than forty years a leader in its material interests, he has been no less prominent as a director of its benevolences. At the time of the fire in 1871, as the one man best fitted for the place, he was made president of the Relief and Aid Society, through whose agency not far from five millions of dollars were expended for the fire-stricken sufferers and for the poor generally. As an elder in the Fourth Presbyterian Church, a member of many social clubs and last year president of the Commercial Club, he has occupied a position which it will be hard to fill. Mr. King was at the head of probably the largest clothing business in the country. In addition to the factory in New York and the immense wholesale house here, under the name of Browning, King & Co., he had seventeen retail stores in as many large cities. He won success by hard work, strict honesty and the avoidance of speculation. At the time of the fire he made business matters secondary and gave his whole time for many weeks to those who had lost everything in the flames. The life of such a man is one of the richest treasures of our city. His integrity was unquestioned, and his benevolence as wise as it was generous.

Chicago, April 18. FRANKLIN.

Some Fresh Thoughts about the Midweek Meeting

So many contributions have come to us of late touching the greater usefulness of the church prayer meeting that we are led to believe a general desire exists for suggestions which may add to the value and vitality of this important institution of the church. Out of a large number of articles we have selected the following, which represent a variety of opinions.

Pastor Albright's Way Out

BY FLORA L. AUSTIN

Pastor Albright has solved it. It took him years to work it out, for he made many mistakes and was often obliged to begin over again when he thought he was near the end. When he came to Terrace Park, a beautiful suburb of a saintly city, he found the services well attended except upon Wednesday evening. Eleven people went regularly to prayer meeting—two deacons and their wives, three women whose husbands are not church members, two spinster school teachers, the janitor and an abnormal boy who was omnipresent at church services. Whenever the church door opened the boy entered. No one really liked that boy.

The deacons and the women whose husbands were not church members and the teachers were conscientious people who felt that duty called them to sustain every church institution, but they were intelligent people and they often wondered if this particular institution had not outlived its usefulness. Each knew so well the remarks and the prayers that every other had to offer that a smile unconsciously passed around as they met at the threshold of the prayer meeting room.

One even went so far as to propose in church meeting that this service be given up. A great cry of indignation arose from those who never attended the prayer meeting, and Deacon Bethere's motion was voted down by a large majority. Some of those who usually went down town to the theater on Wednesday night have ever since regarded Deacon Bethere as little better than an infidel.

Pastor Albright maintained that the "prayer meeting is the pulse of the church." He had learned that by heart while at Deerford Seminary. So every week he struggled to prepare remarks upon the topic for the midweek service, such as *Should Faith and Works Go Together?* or *Ought a Christian to Pray?* or *Why Should We Read the Bible?* Every week he tried to make the meeting splay and lively by introducing variety into the exercises. Instead of saying, "The meeting is now open," which all knew, he would say, "The meeting is now in your hands," which all wished were not true. Instead of prayer first and then a hymn, he would try a hymn first and then the prayer.

He worked, he worried, he scolded and he prayed over that meeting more than over all his other services, and still the eleven alone attended—the two deacons, their wives, the women whose husbands were not church members, the spinster school teachers and the abnormal boy.

At last common sense said to Pastor Albright: "If your midweek service were as interesting and as profitable as your Sunday morning service, people would attend. You have faithfully tried to make a success of the traditional prayer meeting. Why not try some other plan?" And Pastor Albright said, "Why not?" He had now been some time out of the theological seminary.

So he sat down and thought out a plan for a neighborhood Bible class. He made out topics for a systematic study of the Sermon on the Mount. He selected four or five of his brightest church members for each Wednesday evening. He had his programs printed and distributed. People read for the following week a program like this: (1) Devotional exercises; (2) teachings of the Talmud and the Sermon on the Mount compared; (3) standards of happiness in the new kingdom; (4) discussion: brotherhood in business; (5) book review: Applied Christianity.

People thought they would go and see how it was carried out. They were interested; they took friends with them and went again. The Bible class room is now crowded every Wednesday night. When one has a part he goes well prepared to give it. When he has none he goes to enjoy and profit by the thoughts of others. Pastor Albright is happy, the midweek service takes care of itself, his church is reverently studying the Word of God and the souls of his people are being fed as never before.

The old eleven are lost in the crowd that throngs the church. The other deacons are present with their wives, the women whose husbands are not church members are all present and their husbands are with them, the school teachers find themselves in the company of doctors, lawyers and other educated members of the community, and the abnormal boy has disappeared.

No "Problem" in Southern California

BY REV. S. A. NORTON, SAN DIEGO

Our prayer meeting is a prayer meeting. Nobody has any desire to make it anything else or to give it any other name. It is satisfactory as it is. The evident distress in some quarters over the "prayer meeting problem" is quite mysterious to the attendants at our meeting. There is no prayer meeting problem to their mind save the problem of getting into an hour all the things that want to be said and sung.

The pastor leads, and always announces from the pulpit the preceding Sunday the subject for prayer and conference. Often that subject is the one printed in the *Congregationalist Handbook*. Often it is something else. Always it is a live theme with an interest for live men and women. The people evidently think about it in advance. They often speak to the pastor about it before the evening arrives and express their interest and anticipation.

When Wednesday evening arrives the lecture-room of the church is well filled with earnest Christian people, there with a purpose. The room itself is well lighted and attractive. The seats are in semi-circular form about the leader's table and the piano. The table is close to the chairs with which the room is furnished.

The leader announces a hymn, and then another, and sometimes a third. By that time all are in their places. Most are there to join in the opening hymns. These hymns are the best hymns of the church. The same book is used for prayer meeting as for Sunday services. The people love the hymns. They sing.

The leader does not take a half-hour to deliver a lecture at the outset, and to say all the things that might be said upon the subject before the meeting. He usually offers prayer and reads a selection of Scripture which illustrates or enforces the theme. The responsibility of the meeting is understood to be with those who attend it, and right gladly they accept the privilege, always at their own volition. Often fifteen minutes or more are spent in prayer at the beginning, one after another leading the congregation in prayer briefly. Often the spirit of prayer broods over the meeting from the beginning to the close. Sometimes the latter part of the hour alone is given to prayer.

When the opportunity is given for conference upon the subject the interest is keyed to a high pitch. From fifteen to thirty bright addresses follow one another. Men of thought confer together about the King's business as they would about any other business. The

teacher, the merchant, the banker, the lawyer, the doctor, the home-keeper, the clerk and a score of others follow one another with the utmost freedom and not the least formality, saying the things that seem to them true and needful to be said. Sometimes they dissent one from another and set each other right. That makes it all the more interesting, for always the spirit of love and brotherhood prevails.

When the hour has passed the pastor gathers up some of the thought of the meeting in a brief, practical talk. We sing a hymn and—no, we do not go home until we have had time to take each other by the hand and interchange friendly greeting. Often it is half an hour after the meeting closes before the janitor has the opportunity to close the doors. There is a family reunion every prayer meeting evening. The fellowship of this evening is a mighty power in the church. We learn to know and to love one another. The attendants at prayer meeting would probably vote to abandon any other service of the church rather than that meeting. The pastor finds his inspiration and many of his best sermons in that meeting. When compelled to be absent from home over Sunday he always gets back for prayer meeting if it is a possible thing. He takes no special credit to himself for the success of the prayer meeting; the people make it. They are there and are interested. Probably the pastor could kill the meeting if he set out to do so. He likes success better.

Is he satisfied with the meeting? No, not altogether, nor with any other branch of the church life. It might all be better. Instead of something over 100 present he would like to see 300. But those who come are blessed and bring a blessing. There is probably nothing of a religious nature which for fifty weeks of the year would draw the same number or do them so much good.

Four Meetings and What Came from Them

BY H. L. READE, JEWETT CITY, CT.

There had been unusual religious interest in the church for some time. On the outskirts of the parish, three miles from the meeting house, was the home of one of the deacons. On one of the prayer meeting occasions the wife of this man rose in her place and with broken voice asked the prayers of her Christian brothers and sisters for the salvation of her only son. A daughter had already been converted, but the son was indifferent, if not opposed, to religion.

The effect of the woman's story of her own pleadings with God, apparently without avail, and the statement of her great want of the help of the church in this time of her supreme need was indescribable. For minutes every head was bowed. Silent supplication was the common act of sympathetic hearts until a single voice presented the desire of all that the mother's prayer might be answered. It was.

In another New England town some years ago a series of entertainments was projected by the members of a Universalist society and in which the members of the orthodox congregation were invited to have part. In one family the opposition was so pronounced that a daughter in a moment of great excitement left her home and went to that of a relative of the other faith. Her mother's heart seemed broken. On bended knees she asked God to send the child of her affections home. But as the weeks went on the separation seemed

constantly less likely to end. At length at a prayer meeting an appeal for help was made by the stricken parent. A score of hearts were touched. The response was immediate and almost overwhelming in its depth of sympathetic desire and importunate expression.

A few days after, at one of a series of evangelistic services then in progress, the girl rose in her place, walked across the room and, kneeling at the feet of her mother, asked forgiveness of the one she had so grievously wronged and of him against whom she had so sinned. The prayer meeting petition availed. The girl was converted, transformed, and beside her many others.

In another town in the same district there was a church whose membership years ago was mainly women. The wife of one of the officers of the ecclesiastical society, who carried her with great regularity to Sunday services but rarely entered the building himself, became exceedingly anxious that her husband might become a child of God. The thought was ceaseless, and sometimes the burden of desire was almost crushing. Prayer was in her heart continually and on her lips often. But no visible answer came. Soon she felt that something more must be done, and so at a prayer meeting she told the story of her longing and her pleading and asked that others would join her in a common cry for the salvation of the one whom she so much loved. At subsequent meetings the desire for the conversion of other husbands was apparent. Women were asking for prayers to Almighty God that alien and indifferent, if not stubborn, hearts in other homes might be changed, until it came to be the common plea in these gatherings that all might be saved. The petition found acceptance, and in one of the most remarkable visitations of the Holy Spirit known in modern times all, with possibly one or two exceptions, were saved.

Forty years ago five men living in a thinly settled neighborhood established a prayer meeting. Once in each week they came from field and shop to pray with and for each other. At the first each told the wish of himself for himself, and that in a sense limited the scope of the petitions. The spiritual growth of these men was wonderful. Further on others outside became the subjects of the common prayer, and soon they knew to their unspeakable joy that their requests were being continually granted. All but one of these men are in heaven, but none went there alone.

These were each and all prayer meetings in the full meaning and intent of that term. They were the place and the occasion for a union of supplication for more specific and imminent things, and the outcome in every case was unmistakable. There is not a live church on earth but in it some member has a desire, a heartlonging, that individual importunity does not satisfy. The prayer meeting is the place to make this desire, this longing, known. That is what it is for—that there may be a common petition for something that means the growth and glory of the kingdom. All this awakens sympathy, binds the church together, realizes "there am I in the midst of them" as nothing else can; and if this ideal could be universally actualized, the prayer meeting would be a place of hallowed delight as well as a place of amazing and ceaseless power.

From a Christian Endeavorer's Standpoint

BY CATHARINE T. BUNNELL

The Bible class was once lamenting the degeneracy of the prayer meeting, when one plain-spoken member volunteered the remark: "Prayer meetings never were popular; the Lord knew they wouldn't be, and hence his promise to the two or three."

Yet Christian Endeavor meetings are popular, and the greater possibilities lie in the older service. Offering as it does the experience, practical advice and fresh testimony of

three generations, the church prayer meeting should be far more interesting than any one conducted wholly by the young.

The measure of usefulness of any service should not be numbers but spirituality. Both may sometimes be secured by judicious topics or the study of the Sunday school lessons. The Christian Endeavor plan of enlisting recruits is to induce them to bring in flowers, or a Bible verse, or the answer to a question, the bringing of themselves being taken as a matter of course.

The audience obtained, the next desideratum is informality, the two great obstacles to this being back seats and bashfulness. One minister overcame the first of these by moving down the aisle to his congregation for three successive times. By the fourth time they returned the compliment. As to the second obstacle, a Bible reading or brisk discussion will cause a number of unfamiliar voices to be heard.

But the two infallible rules for a successful meeting are study of the topic beforehand and the brief offering of each one's best—be it a paragraph from a novel, be it a student's thought, a traveler's story, a word from a sermon or a lesson taught by the robins.

In a Quaker meeting, after a prosy speaker had occupied forty minutes, an old man rose and said, gently, we oftentimes come to meeting and felt that we were forgotten, that the message the Spirit put into our brothers' mouths had no import for us. Even so, there might be a word of God to each one in the silence.

The quiet that followed has been remembered often in those restless pauses in prayer meeting, when each feels that because no one has a word to offer the time must be running to waste. Our Christian Endeavorers' pause is even more uncomfortable, because of our conscience-stricken sense of somebody's violated pledge. At such times one longs for the Quaker way of considering the silence as much a part of the service as any speech. For in these days of distractions the real need of the prayer meeting, for us young people at least, is to be to us a rest and a reminder. A man of eighty says that in his youth he heard a sermon Sunday, considered its heads Monday and Tuesday, its points Wednesday and Thursday, thought out its application Friday, reviewed it Saturday and remembered it ever afterwards. A conscientious modern girl declares that not ten sermons have permanently impressed her memory. In view of this increasing forgetfulness it might help some of us to consider the same subject Sundays and week nights.

The Sunday School Lesson as a Solution

BY REV. EDGAR L. WARREN

"If you will open your Bibles to the fourteenth chapter of Matthew," said the minister, "we will take up the Sunday school lesson for next Sunday." There was a flutter of leaves, and in a moment the people were ready to follow the exposition.

"Two men are introduced to us in this lesson," said the minister, "John and Herod. One is in a palace, the other in a prison. One is one of the best men of his times, the other one of the worst. One man is one of the strongest men that ever lived, the other one of the weakest." And so the minister went on for fifteen minutes, taking up the points suggested by the lesson. At the close of the exposition a hymn was sung. "Now let us have a brief season of prayer, and a season of brief prayers," said the minister.

Half a dozen petitions ascended. The meeting was then declared open, and the oldest member rose first. "I have been thinking," he said, "of the great improvement Christianity has wrought in our public life. Such a ruler as Herod would be impossible today, at least in a Christian land. I believe the world is growing better, and what is making it grow better is the religion of Jesus Christ."

"The point that attracted my attention," said the business man, "was that one sin almost inevitably leads to another. If Herod had not taken his brother's wife he would not have been led into putting John into prison and to a violent death."

"What a courageous man John was!" said the doctor. "He went to Herod and rebuked him to his face. He never thought of his own safety. He was willing to suffer for the right. Those are the men that move the world forward."

"How much John did in his short life!" said the Sunday school superintendent. "He lived only about thirty-two years and his public ministry extended over only about two years. And yet in that time he stirred the nation, pointed many to Christ, sealed his belief with his blood. When I read of a life like that of John it stirs my blood and makes me want to do more for Christ."

"I have been thinking that I should speak to my girls next Sunday on woman's influence," said Mrs. Miller. "It was through the influence of Herodias that Herod was led to speak the word that cost John the Baptist his life. Girls little realize what an influence they have over their young man friends after they hold their destiny in their white hands."

"And the disciples came, and took up the body, and buried it, and went and told Jesus," read Mary Libby. "Those words appeal to me. I love to think of Jesus as a friend to whom I can go in all my troubles. Somehow it seems to bring him nearer than when I think of him in any other way."

"Please sing number seventy-six, What a Friend We Have in Jesus," called a voice.

Clarence Duncan, the captain of the football team at the high school, rose. "The character of John the Baptist appeals to me," he said, "because it shows that a man may be a Christian and yet be a man. I know a good many think that for a young man to be a Christian shows that he is a kind of a sissy. But a life like that of John the Baptist is the best answer."

"One reason why Herod consented to put John the Baptist to death," said Charlie Glover, "was that he was afraid of those who sat at meat with him. Now in the shoe shop where I work there are lots of fellows who know they ought to be Christians, but they are afraid of those about them. Its cowardice, and nothing else, that keeps them back."

"Herod was unable to say no to others because he had never said no to himself," said the schoolteacher.

"And now I want all those who can say, 'I am determined to serve Jesus Christ even unto death,' to stand up and say it," said the pastor. "Don't say it unless you mean it and don't mean it unless you say it."

"I am determined to serve Jesus Christ even unto death," said Clancy Newell, a new convert.

"And so am I."

"And I."

Half a dozen rose and repeated the words.

"That will do," said the minister. "And now are there any questions?"

"Would Herod have been justified in breaking his promise to the daughter of Herodias when she asked him for the head of John the Baptist?" asked Agnes Grant.

"Certainly he would. A bad promise is better broken than kept. And now let us bow our heads in silent prayer."

All leaned forward, a solemn hush pervaded the room, and after a minute the minister pronounced the benediction. The people lingered for good-night greetings. Finally all were gone but three—the superintendent, the business man and a working girl.

"I'll take that class of ladies," said the business man. "I didn't think I could, but these meetings give me such a start that I am willing to try."

"If you please," said the working girl, "I'd like a quarterly. I think I'll come into the Sunday school again."

The Winthrop Club's Celebration

Forty years ago a company of fourteen Congregational ministers of Boston and vicinity met together at the Winthrop House and formed themselves into a club. They took the name of the hotel in which they met. These were their names: Andrew L. Stone, Henry M. Dexter, James M. Hoppin, John O. Means, Joshua W. Wellman, Matson M. Smith, Jacob M. Manning, Horace James, James H. Means, A. Huntington Clapp, James O. Murray, Leonard Swain, Israel E. Dwinell, Alonzo H. Quint.

Others were soon added, whose faces also appear in the group on our cover page. The list of the club has grown during the forty years from fourteen to ninety-two. Of these twenty have died, fourteen have retired from active service or are engaged in various kinds of literary work, twelve are presidents or professors in colleges and seminaries, seven are officers of missionary and benevolent societies, five are editors of religious newspapers and periodicals, and thirty-four are pastors of churches.

The fortieth anniversary of the club was celebrated April 13 at Young's Hotel, where the meetings have been held for many years. Forty-two members sat at the tables, Prof. J. B. Sewall presiding. Several had come from a considerable distance, among them Rev. Drs. W. B. Wright of Buffalo, W. S. Hubbell of New York and J. G. Vose of Providence, Professors Smyth, Churchill and Hincks of Andover.

Most of the addresses were informal and were mainly devoted to reminiscences. Very interesting poems were read by Rev. Morton Dexter and Dr. A. H. Plumb. Nearly all the older members have become widely known within the denomination, and several by their literary labors have won national reputation. Rev. Dr. J. W. Wellman was the only original member present. It appeared from his statements that Drs. A. L. Stone and H. M. Dexter were the founders of the club. These ministers were then pastors in Boston, the former of Park Street Church and the latter of Pine Street. The slavery question was then causing intense excitement, the Civil War being already anticipated by many. The members of the club, who were united in favor of freeing slaves and who found much satisfaction in one another's society, came into this organization for mutual support in trying times.

The club had powerful influence in forming and guiding public opinion which led to the emancipation of the slaves. When the Civil War broke out many young men in their congregations enlisted and many of the members of the club entered the army as chaplains or in other positions. No less than fifteen did official service in connection with the war. A. L. Stone was chaplain of the Forty-fifth Massachusetts Regiment, J. M. Manning of the Forty-third, A. H. Quint of the Second, J. H. Thayer of the Fortieth, Horace James of the Twenty-fifth, A. H. Clapp of the Tenth Rhode Island, and Arthur Little of the Second Vermont Artillery. W. S. Hubbell served as assistant adjutant-general, P. S. Moxom as a soldier, and Drs. Twombly, Wright, Porter, Patrick, Ellsworth, Merriman and J. B. Clark were members of the Christian Commission. It was declared emphatically that all these men are opposed to the next war.

A number of addresses were made by older members in honor of those who have passed away. Many inspiring and amusing incidents were recalled. Letters from absent members were read, and the meeting, which began at 4 P. M., did not break up till late in the evening. It is the custom of the club to hold bi-monthly meetings, and the dinner is usually preceded by an essay, with discussion, on some literary topic. Formerly sermons were read and criticised, but not in recent years. The themes considered are usually outside strictly professional lines, and the remainder of the afternoon after dinner is spent in social conversation.

In and Around New York

Effect of the War Scare

Ministers of New York are already beginning to change their plans for the summer on account of possible war. Some who had intended going abroad have canceled their bookings. Still others are refraining from making any plans until the present uncertainty comes to an end. It is not that they fear to cross the ocean at this time, or that they imagine things will be unsettled in this country. It is that if there is a thing so terrible as real war their place is at home among their congregations. Some union services that had been arranged have been declared off in the event of war, the ministers saying they would not close their churches but would if anything maintain more services than usual. Plans for young people and educational gatherings taking place earlier than August are almost at a standstill. The prediction is made that unless certain action is soon decided upon a great deal of work mapped out for Chautauqua and other student and missionary meetings this summer will have to be left undone until another year. Thus the disastrous effects of war are already beginning to be felt.

Raising the Standard

For a long time the Manhattan Association has felt that in these days of rather wide theological latitude, and in the region in which its responsibility obtains, it would be well to raise the standard requirements for candidates for licensure. Led by Dr. Behrends, the association at its meeting last week gave a direction—perhaps one might term it only a hint—that candidates when licensed are to preach the gospel, not use the pulpit as a platform for the discussion of politics, the labor problem, or sociology. The new requirements, reported by the chairman of the committee, Mr. Byington, contained the words "applied Christianity," but the association, before adopting them, changed the phrase to "current theological questions." This action is expressive of the desire on the part of the association to make the average minister of the future a better equipped man, especially in the history of the Congregational polity, the history of missions, in general culture.

Women and Foreign Missions

The annual meeting of the New York district of the Woman's Board of Foreign Missions was held in the Manhattan Church last week Tuesday. A devotional service, led by Mrs. Dickinson, opened the morning session. Reports were read which showed the formation of a new auxiliary. Miss Crosby of Micronesia delivered two addresses. The feature of the day was the "open parliament," conducted in a spirited and businesslike manner by Miss Susan Hayes Ward. Among the questions discussed were: "How to arouse interest in the congregations—whose duty it was?" An energetic reply was unhesitatingly given, "The pastor's duty." Some one gave a nineteenth century version of St. Paul's advice, "If the men want to know anything about missions let them ask their women at home." The other questions were: "Should a woman give more to her club than to foreign missions?" "Can women be Christians and not believe in missions?" To the latter question Miss Ward replied, "I think they can, but of the kindergarten variety." The afternoon was devoted to songs and recitations appropriate to foreign missions.

Those New Schoolhouses Again

If any one thinks there is the slightest chance for Manhattan securing the new schoolhouses so greatly needed he has not made himself known. It was the opinion of the last municipal administration that the debt limit of the city had not yet been reached. It is the opinion of the present one that it has been passed by many millions. The last administration was progressive. The present one seeks so to anchor itself in place that it can-

not be removed. An order has recently been issued stopping payment on all contracts for public improvements in New York. This order does not affect the schoolhouses, since they have not been even begun, but it does affect such improvements as the new hall of education, the new court house for the appellate division of the Supreme Court in Madison Square, but now housed in an office building, the new hall of records, the new wings for the Metropolitan Museum of Art and the Museum of Natural History, the new botanical garden in Bronx Park. All these are improvements that such a city as New York ought to have. But it will not have them until Tammany Hall makes what it deems sufficient political capital to carry it into another administration. Meanwhile the school children who have been in the streets this year can still remain in them after next September.

The Place of Music in Public Worship

Lutherans are endeavoring to improve the music sung in their churches. The movement had its inception here, and New York musicians are to take active part in it. The last General Council, representing one of the four large bodies of Lutherans, named a committee on convocation, and that committee has just taken action. It recommends the holding of a number of musical convocations in different cities, to give opportunity for choir masters and congregations to hear addresses and morning and evening services ideally rendered. The first convocation is to be held in Philadelphia, as a strong Lutheran center, and a morning and an evening service according to the Lutheran liturgy will be rendered, not by the best ability that can be found, but by acceptable talent so trained as to give a model rendition from a musical and from a worshipful standpoint. Accompanying the music there will be addresses on the idea underlying the services and the history of their development in the Lutheran communion. Some New York singers are to take parts, but many more choir masters will attend, chiefly for the purpose of hearing the ideal rendition of the two services.

Dr. Briggs

The announcement of the change of Professor Briggs from the Presbyterian to the Episcopal communion has caused surprise in many circles, though it might have been expected, since Professor Briggs and his entire family have for a long time been regular attendants upon Episcopal services and partakers of its sacraments. His change of base has long been known by the trustees of Union Seminary, and it will make no differences in his relations to the seminary. Indeed, in one sense it corresponds with the new policy of the school, which is to be one of greater and greater breadth, making it thus less and less of a Presbyterian institution. The plan of having lecturers upon politics of all leading denominations has been pretty thoroughly discussed and, it is generally understood, favored. The change can only be brought about slowly and with the exercise of a large degree of discretion in the handling of prejudices. The question was raised whether one school of thought in the Protestant Episcopal Church might not raise objection to receiving Professor Briggs, but, so far as can be learned, no such objection will arise. The presbytery of New York has accepted the resignation of Professor Briggs.

Rev. J. Guinness Rogers, in *The Independent*, says that "it is high time that the plain truth were spoken and Lord Salisbury told that by his obstinate retention of office he is imperiling the best interests of the country." Relative to our dispute with Spain he thinks that if without war we abate the horrors of Spanish rule in Cuba we will render "an enormous service to humanity."

THE HOME

The Song-Sparrow

There is a bird I know so well,
It seems as if he must have sung
Beside my crib when I was young;
Before I knew the way to spell
The name of even the smallest bird,
His gentle, joyful song I heard.
Now see if you can tell, my dear,
What bird it is that, every year,
Sings "Sweet-sweet-sweet-very merry
cheer."

He comes in March, when winds are strong,
And snow returns to hide the earth;
But still he warms his heart with mirth,
And waits for May. He lingers long
While flowers fade; and every day
Repeats his small, contented lay;
As if to say, we need not fear
The season's change, if love is here
With "Sweet-sweet-sweet-very merry
cheer."

He does not wear a Joseph's coat
Of many colors, smart and gay;
His suit is Quaker brown and gray,
With darker patches at his throat.
And yet of all the well-dressed throng
Not one can sing so brave a song.
It makes the pride of looks appear
A vain and foolish thing, to hear
His "Sweet-sweet-sweet-very merry
cheer."

A lofty place he does not love,
But sits by choice, and well at ease,
In hedges, and in little trees
That stretch their slender arms above
The meadow-brook; and there he sings
Till all the field with pleasure rings;
And so he tells in every ear,
That lowly homes to heaven are near
In "Sweet-sweet-sweet-very merry
cheer."

I like the tune, I like the words;
They seem so true, so free from art,
So friendly, and so full of heart,
That if but one of all the birds
Could be my comrade everywhere,
My little brother of the air,
This is the one I'd choose, my dear,
Because he'd bless me, every year,
With "Sweet-sweet-sweet-very merry
cheer."

—Henry Van Dyke, in *The Builders and Other Poems*.

Children's Gardens It is almost as natural for a child to love flowers as it is for him to breathe; and it would be difficult to find an unspoiled boy or girl who does not delight in watching things grow. A small garden properly cared for is better than a large one neglected; and since a few feet of soil will suffice for morning-glories, sunflowers, radishes, beans or other easily growing plants, most parents can provide their children with some sort of a garden. The advantages derived from it are far more than the knowledge gained concerning the peculiarities of vegetable life and growth. A boy who has through one season taken care of even a little patch of ground has learned lessons of patience, perseverance, regularity and responsibility which will be of use to him through life. In the fight with weeds he has seen how much more readily the bad grows than the good, and how well it pays to root out evil tendencies when they first appear. In watching the results from soil too rich or too wet he learns that too much even of a good thing may be dangerous. Both physically and morally gardening is an excellent occupation for children.

Results of
Child Study

The number of new books bearing upon the study of children which have recently come to our desk indicates the growing interest in the child and child doings. Besides the multiplying publications devoted to some phase of this subject, a glance at a collection of miscellaneous periodicals shows that it has no small share of attention in family and educational magazines. Still another indication of the hold it has gained on the public mind is found in conventions such as the National Congress of Mothers, to be held again this year in Washington the first week in May, and in such an organization as the North American Conference for Child Study. The place which this new science has won in the work of our colleges and normal schools is also significant. All this testimony points to the conclusion that child study is something more than a fad. Home and school and church have felt its influence not a little. The mother has been encouraged to study her child and to reverence all that is individual in him. More hygienic provisions for the bodies, and more intelligent and sympathetic teaching for the minds of pupils are to be found in our schools. Finally, the church is recognizing the importance of this new science and religious teaching for children is being considered in a new light. These are not small results traceable to a movement not yet five years old.

Monopolists in the Home

BY MARTHA CLARK RANKIN

This is an age of monopolies, and most of us find it easy to talk against the unjust methods employed by their managers. Monopolists make life difficult for the majority; they consider the good of the few instead of the many; they discourage young men by depriving them of enterprising business careers; they are thoroughly selfish—these are some of the things which we say about them. Yet there are people who are severe in denouncing these methods in the business world while they are guilty of the very same sins in their family life. They are monopolists in the home. A moment's reflection will suffice to call up instances in the acquaintance of every one of us, and we are fortunate indeed if our own households cannot furnish an illustration.

First comes the man who completely monopolizes the time and strength of his wife, who, poor woman, never expects a minute to herself after he enters the house. If he happens to feel like spending the evening at some place of amusement, she must go, no matter how tired she may happen to be. But let her be ever so eager for the treat and if he elects to stay at home, there is nothing more to be said. He will not allow her to belong to any of the women's clubs, because this would necessitate her occasional absence from home on his return from business, and that he could not tolerate. She must not ride a wheel because he doesn't care for it himself. In a word, she must walk, talk, go or stay only when it is his wish, and she has yielded so sweetly and unselfishly for years that she has ceased to have an independent existence.

But husbands are not the only mono-

lists. Sometimes it is the wife who demands everything. She spends her time as she pleases, regardless of the comfort of husband and children. She insists upon having guests in the house when the baby is ill, or when the husband particularly needs rest and quiet. She gives receptions when she knows the money is needed for other things. She spends her summers at expensive resorts, leaving her husband to get along as he can while working hard to attain the income necessary to gratify her extravagant tastes. Her husband longs for the peace and comfort of home, with his children about him, but she cannot be bothered with housekeeping, so they live at a hotel and the children are sent to an all-the-year-round school.

Occasionally a daughter is the household monopolist. The father toils, the mother economizes, the other children go without, in order that Marion may have her way. An outsider often wonders at such a state of affairs, but those behind the scenes understand that this is the only way to keep the peace, and by degrees each member of the family has come to prefer yielding rather than having "such a fuss." It is even worse when the whole household is ordered in accordance with the wishes of an only son who is far from being worthy of such sacrifices.

But all these are extreme cases, and, happily, not very common. It is in somewhat less noticeable ways that many of us deserve the title. The wife who wishes to have her husband "all to herself," and frowns on a bicycle ride or a gunning expedition which she cannot share, who drives away all the friends of his bachelor days and is jealous if he seems interested in any lady, is a monopolist. So is the mother who will not let her boy learn to skate or swim for fear he will be drowned, and who watches over him so constantly that he knows nothing of the joyous freedom of childhood.

The friend who objects to having her friend enjoy any other intimacies, the lover who wishes to narrow down his loved one's world to himself alone, the sister who accepts constant love and service without making the slightest return, the mother who monopolizes the conversation to such an extent that her children grow up unable to do their share of talking, the spendthrift whose extravagance brings suffering on all his friends—all these are monopolists, though they may be oblivious of the fact.

In all such cases there is something radically wrong. Whenever the time, money, talent or enjoyment intended for two or more persons is lavished upon one an injustice has been committed. Whose fault is it? There are those who would place the blame with the mother who, in the last analysis, seems to be held responsible for almost everything. "She ought never to have allowed her child to grow up so selfish and tyrannical," they say. "A well-trained son will inevitably make a good husband, and a loving, earnest daughter may be relied upon to develop into the right kind of a wife."

All this is true enough, no doubt; but mothers, at best, are only human, and with the gift of children there does not always come the power of understanding their peculiarities so as to develop a sym-

metrical character. We know, too, that it is possible for "spoiled children" to become noble men and women by bravely battling to overcome the faults which have been pointed out to them. So, whose ever may have been the blame at the outset, mature men and women ought not to try to throw it upon other shoulders now. Therefore, let us ask ourselves if we are monopolists in our social relations, our friendships, our loves or our family life, and the moment that we find ourselves guilty let us begin a reform.

Budding-Time Too Brief

O little buds, break not so fast!

The spring's but new.

The skies will yet be brighter blue,
And sunny too.

I would you might thus sweetly last

Till this glad season's overpast,

Nor hasten through.

It is so exquisite to feel

The light, warm sun;

To merely know the winter done,

And life begun;

And to my heart no blooms appeal

For tenderness so deep and real,

As any one

Of these first April buds, that hold

The hint of spring's

Rare perfectness that May-time brings.

So take not wings!

O linger, linger, nor unfold

Too swiftly through the mellow mold,

Sweet growing things!

And errant birds and honey-bees

Seek not to wile,

And sun, let not your warmest smile

Quite yet beguile

The young peach boughs and apple trees

To trust their beauty to the breeze;

Wait yet awhile!

—Evelyn Stein, in *One Way to the Woods*.

American Travelers in English Lodgings

BY MARY BROWNSON HARTT

Between now and the first of August a vast army of Americans will make their annual exodus from the home shores in search of rest, pleasure and profit on the other side of the water. Untold sums of money will be spent and, sad to say, much money wasted by the inexperienced. To such novices in the art of traveling, and particularly to ladies traveling without male escort, I have some few words of advice to offer.

The traveler who lives for two months in English hotels, even the very finest, will be heartily tired of the experience. The tariff is high, the table at best monotonous, the stairs long and the lift by no means the omnipresent convenience that it is in America. All these disadvantages may be avoided and a combination of comfort with economy achieved by eschewing the hotels altogether and betaking one's self to lodgings. Outside London these may be had in every town and village in England, and they will be found very satisfactory. In the metropolis lodgings seem to be very nearly synonymous with dirt. The innumerable boarding houses have too much of the same lamentable characteristic, but it is quite possible to secure in the Bloomsbury region neat, attractive quarters with bountiful table, good service, open fires, etc., at a price equivalent to a dollar and a half a day. With these ladies would better content themselves.

The advantages of lodgings over hotels are manifold. There is, in the first place, the matter of expense. The average hotel charges two shillings, sixpence, per day for each occupant of a room, with an additional one-and-six for service. In lodgings the charge is for the room, so that two ladies may occupy it as cheaply as one. Then in lodgings one may have a more substantial and palatable, if less elaborate, menu than that offered by the hotel for not more than half the money. In lodgings two shillings, sixpence, usually secure a comfortable, double-bedded room, with service, lights and cooking. An additional two-and-six gives you the use of a cozy sitting-room, with a large table where meals may be served, a closet for any edibles you may purchase, easy chairs, writing materials, books sometimes and a piano usually. The latter piece of furniture is invariably locked. This room is your exclusive property while you remain and you need not see the other lodgers unless you choose.

Meals cooked by the hostess according to your daily order are served here with reasonable promptness at any hour you choose to name. The cooking is pretty evenly good. Certainly it is more homelike than in the hotels, and if there is no variety it is the fault of the traveler, as she makes her own menu. The cost of living may be still further reduced if one is willing to purchase one's own supplies. I am afraid that the charges are often a little unfair and that the family of the landlady consumes a part of the food which appears in your bill. Still, the fraud is tiny and the expense so moderate, at the worst, that it seems better to submit to be cheated a little than to spend much precious time in marketing. It is well to purchase one's own desserts, as the "little puddings" the hostess pleads to be allowed to make are not likely to please the American taste, while her tarts are more than likely to upset the American digestion.

A daintily cooked meal, served in the grateful quiet of a cozy private sitting-room, is vastly more refreshing than is the familiar *table d'hôte* dinner, where there are many people, much dress, much din and little dinner. Not that the lodgings plan by any means precludes the possibility of an occasional hotel dinner by way of variety. Any meals may be omitted at your rooms if the landlady is notified in the morning when she comes for orders.

So much for the advantages of lodgings. Now just a word as to the best way to find suitable rooms. Every traveler starts out laden with addresses given her by interested friends, but it is well not to count too much on any address that is more than a year old. Even if it date back only to the preceding summer, it may disappoint you. The writer and a friend were given a delightful address in Durham, and, on the strength of our security as to a home, we took a train scheduled to arrive at 7.30 P. M. The train was delayed, and when we reached Durham the shades of night were falling fast. Leaving our luggage at the station, we set out in search of Leaze's Place. It was Saturday night, and the streets were thronged with rather rough-looking people, whose strong north country accent sounded harshly in our ears. They all

said, "Ooop yonder," in response to our inquiries, so we continued to climb the steep streets for some fifteen minutes before our Place was reached.

No. 15 was easily found, but the woman who opened the door had never heard of Mrs. Shepard. No one in the neighborhood could remember her, till some little urchins on the sidewalk piped up: "She used to live here, but she's shifted!" We had counted so confidently on dear Mrs. Shepard that our spirits sank horribly at this news. Our walk had carried us far from the region of the hotels; we were superfluous and weary, but there was nothing for it but the "Three Tuns." After a long and toilsome jaunt we found the cozy little hotel, but the landlady was "so sorry, but we're full up!" Awful visions of having to walk the streets all night crossed our minds. The "manageress" said that the "County" was just below, and once more we sallied forth, found at the County rooms and supper, and finally buried our woes in the depths of a great carved mahogany four-poster.

On the morrow we found a charming home within a block of the County, where the motherly hostess brought us "Pansy" to read on Sunday and said "Thank you" every time we asked for anything. A comparison of the prices at these two places will bring out clearly the contrast in expense between lodgings and hotels. At the County we had a light supper, the use of one room for the night and the usual "plain breakfast." Our bill was fifteen shillings. A little further down the street we had two rooms from Saturday noon to Monday noon, with seven meals, for the sum of fourteen shillings, five pence. I give the charge in each case for two.

The first rule for a lodger to observe is never to reach a strange town after dark, unless rooms have been engaged in advance. If this rule is disregarded, the result is likely to be disaster in the shape of big hotel bills. On leaving the train all heavier hand luggage and boxes should be checked at the left luggage room, so that the search for a home may be made at ease. Your landlady, when found, will send to the station for your bags for the sum of sixpence.

If the traveler has no addresses, the wisest course is to find a "pharmaceutical chemist" shop at once and inquire of the proprietor, who is pretty uniformly courteous and obliging, what is the best part of the town in which to look for lodgings. If he cannot direct you to a particular house, he can at least tell you in what section respectable lodgings are plentiful. In Durham, for instance, Old Elvet is lined with houses where the students of the university live in winter, but which in summer are open to the transient lodger. In Edinburgh Coates Crescent is given over to lodgings of the best. Oxford's Wellington Square shows a card in every window. Almost every town has its special region where rooms may be sought.

There is a general impression among tourists that lodgings are to be had only by the week. It is true that the owners prefer to rent their rooms in that way and occasionally refuse transients, but we never failed to find a house where a single night's lodging was to be obtained except in York and Coventry, where we could

not find respectable lodgings at all. When a diligent search does not bring to light a home combining cheapness and comfort, the only recourse is the hotel and the traveler should submit gracefully to the unaccustomed elegance.

No rest or comfort can be expected from a trip abroad if the traveler is too much worried by every unforeseen expense. No one should leave home without a considerably larger sum of money than is actually required, and on this surplus one should draw in emergencies. Keep to the limit with which you set out if possible, and make the trip for less if you can, but don't do it at the expense of nerves and temper. It is wise to say nothing at home about the sum you expect to spend; then if that sum is scientifically small you may enjoy boasting of it, while if it is ignominiously large you may maintain a discreet silence.

The Toilet of the Nose

BY GEORGE L. RICHARDS, M. D.

It is probable that primitive man in a healthy state had no more need of a handkerchief than has the healthy dog. With the advent of civilization came the disorders of the nose, and with them the handkerchief. Then came the word catarrh, meaning literally a disorder of the mucous membrane wherever situated, but by usage applied to any trouble of the nose or upper air tract. That the nose is today a fruitful source of annoyance to the American public, at least, is evident to any one who will read the advertising columns of the newspapers and note the number of so-called cures which a long-suffering people absorb. In spite of them all the handkerchief seems just as essential as ever, and always will be.

To a large degree our complex modern civilization is to blame for this. We live in cities and in an atmosphere of dust, dusty streets, dusty, dirty street cars, dusty steam cars with their plush fittings filled to the full with bacteria, benign and pathogenic. And as normal breathing is nasal breathing, the nose has the well-nigh impossible task of filtering out the dust, dirt and germs from the air and preventing their passage on to the lungs, there to be absorbed. No wonder, then, that sooner or later, in a climate subject to sudden and violent temperature and moisture changes, the nose begins to do its work improperly and that what, for want of a better name, we have called catarrh appears. No wonder that we suffer from bronchitis and all the other *itis*es that can affect the air tract from nose to terminal lung cells.

With these conditions we need not be surprised that consumption abounds, and is more than ever a scourge. Even our tenaciously-held views as to its hereditary nature seem likely to be in a measure overthrown by the modern theory that the disease is due to the lodgement in the lung of dried tubercle bacilli floating in the dust of the atmosphere which we breathe in our houses, streets and conveyances. Heredity is an element only so far as the individual with a bad heredity is not of a normally vigorous physical development. If there were no bacilli in his environment he would never have the disease. The dangerous ele-

ment is his environment, or the dwelling in which he lives, which is perhaps filled with dust and bacilli from the lungs of some one who very likely has passed on, but has left behind the seeds that are potent to reproduce the disease in some new victim, given only a favorable soil.

How can all this be prevented? Shall we give up our present mode of living and lead the life of the primitive savage? Or shall we wear respirators over our noses and mouths as is done in some especially dusty trades? This is hardly practicable. How, then, can we keep the nose in a normal condition? I have a suggestion to make for the prevention of some of these troubles in the direction of what I will call the toilet of the nose.

The nose is a tortuous cavity, with many winding, more or less hidden spaces, designed, with its cilia and complicated mucous membrane, to warm, filter and moisten the inspired air, while the expiratory current should blow out any dust which may be deposited in its cavities. In civilization, as we have seen, it is difficult for the nose to keep up its function in a normal manner. The dust is retained; the mucus, which should be just sufficient to moisten the passages without any accumulation, becomes thickened and altered in character, mixes with the dust of the air and accumulates as a crust or thick mass of mucus. This may be blown out on to the handkerchief or may be retained in the nose. If retained, it is an excellent breeding place for micro-organisms, as their principal requirement, warmth and moisture at the body temperature, is supplied.

Well, how prevent this? By paying the same attention to the toilet of the nose that we do to the teeth. With spray or douche the cavities of the nose are easily accessible. Wash the nose as you would brush the teeth. And as the abnormal secretions are acid, the proper fluid must be slightly alkaline and above all very mild, so as not to irritate the very delicate mucous membrane; it should be mildly antiseptic but not a powerful germicide. Multitudes of preparations for use in catarrhal conditions have appeared in late years, many of them of great value, but they have been in most instances too powerful as germicides and, as a rule, acid in reaction. I have used them all, from the classical Dobell's solution to the latest aspirant for favor. The one that has given myself and my patients the most satisfaction is known as alkalol. It contains the usual essential oils and alkalies in an absolutely non-irritating medium. Used in a twenty-five per cent. solution in a douche cup or atomizer morning and evening, as one would use a toothbrush, it constitutes an agreeable and useful addition to one's daily toilet, washing out the accumulated mucus and debris and leaving the nose feeling clear and comfortable. If a pronounced catarrhal condition is present, the remedy is better used in a fifty per cent. solution.

In the absence of the preparation named, any non-irritating fluid, alkaline and slightly antiseptic, will answer, the essential thing being the removal of dirt and mucus from the nose with a fluid which will not irritate and which will cleanse. The procedure as outlined will prevent many a case of troublesome catarrh. During the various stages of an acute

cold in the head this plan of procedure will now and then abort many of the symptoms, and always mitigate the troublesome nose symptoms that invariably follow an acute head cold. Mothers might well teach their children to use douche cup or atomizer in the manner suggested.

Home may be woman's sphere, but it will necessitate a finer definition of home where man shall find a sphere as well as woman, a place where they two are one, where influences and social regeneration have their birth and a place which is related to every phase of life. And for the sake of the home we want better city life, better social life and better national life. And, that the home may help to make all these ways better, we must have a free, enlightened, responsible, progressive womanhood, matched by an equally free, enlightened, responsible and progressive manhood.—*Rev. Ida C. Hultin.*

In hope, a kynge doth goe to warre,
In hope, a lover loves fulle long,
In hope, a merchant sailes from farre,
In hope, go. d men doe suffer wronge,
In hope, a farmer sows his seed.
Thus hope helps nations at their need:
Then fail not, heart, among the rest,
Whatever chance, hope thou the best.

—Selected.

Ask for Cleveland's

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Then you will
be sure of hav-
ing the best.

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Size 12x12, 10 cts. post-paid.
Of leading dealers same price.
The Electro-Silicon Co., 55 Cliff Street, New York.

Closet and Altar

Turn you to the stronghold.

We need not only the risen Christ but the returned Christ; not only the historic Christ nor the heavenly, but the spiritual, the intimate, the Husband of the soul in its daily vigor, its daily conflict, its daily fear, its daily joy, its daily sorrow, its daily faith, hope, love. We need, O how we need, a Lord and Master, a Lover and King of our single, inmost, shameful, precious souls, the Giver and the Goal of our most personal salvation, a Conscience within our conscience, and a Heart amidst our heart and its ruins and resurrection.—*P. T. Forsyth.*

My God, I perceive that it is self-love, and its offspring self-deception, which shut the gates of heaven, and lead men as if in a delicious dream to hell. O give me grace not to follow myself and my delusions, but thee and thy word!—*Christian Scriver.*

Wilt thou not visit me?
The plant beside me feels thy gentle dew,
And every blade of grass I see
From thy deep earth its quickening moisture drew.

Wilt thou not visit me?
Thy morning calls on me with cheering tone;
And every hill and tree
Lend but one voice—the voice of thee alone.

Come, for I need thy love,
More than the flower the dew or grass the rain;
Come gently as thy holy dove,
And let me in thy sight rejoice to live again.

Yes, thou wilt visit me:
Nor plant nor tree thine eye delights so well,
As, when from sin set free,
My spirit loves with thine in peace to dwell.
—*Jones Very.*

The incarnation was God manifest in flesh, Pentecost was God manifest in spirit; the incarnation was God dwelling with man, Pentecost was God dwelling in man. By the incarnation God revealed himself openly in the world, by the Spirit he reveals himself secretly in the soul; by the incarnation he lived for a season among men, by the Spirit he lives perpetually in man.—*James M. Campbell.*

If any work is really God's giving, and he puts it either into our hearts to devise, or into the power of our hands to do, no fear but he will also provide stuff sufficient, whether metal or mental.—*F. R. Havergal.*

O thou God of peace, unite our hearts by thy bond of peace, that we may live with one another continually in gentleness and humility, in peace and unity. O thou God of patience, give us patience in the time of trial, and steadfastness to endure to the end. O thou spirit of prayer, awaken our hearts, that we may lift up holy hands to God, and cry unto him in all our distresses. O thou gentle wind, cool and refresh our hearts in all heat and anguish. Be our defense and shade in the time of need, our help in trial, our consolation when all things are against us. Come, O thou eternal light, salvation and comfort, be our light in darkness, our salvation in life, our comfort in death; and lead us in the straight way to everlasting life, that we may praise thee forever. Amen.

Tangles

28. TRANSPONITION

"Upon the main, where Peace ONE free,
My liddle serves his flag," sang she;
"Now, while the starlight softly creeps
From wave to wave, safely he sleeps
And dreams, I doubt not, of the THREE!"

"O breeze that southward goeth, be
My messenger; tell him from me
My heart is with the lad who sleeps
Upon the main!"

Lo, now a pale THREE wearily
TWOs happiness, and drowsily
Through sorrowing nights her vigil keeps,
While an indignant nation weeps
The lad who's sleeping dreamlessly
Upon the Maine!

MABEL P.

29. TALE OF A DEAR

(All words in this tale are correctly spelled words. What ails them?)

As eye kame threw ay would of furs aye met too ruff, rood buoys. Won had bear feat and the other fellow had on hoos and shoos butt his tows could bee scene at ay whole, and their was ay tare inn thee heal. Ay hair gambled passed, and it seemed two pleas them too tern out of there weigh two throe ay roe at it. Sum phlox of canvass-backs and other wiled foul flue buy, or wood paws too basque inn the raise of thee son, butt if bye chants they were herd there thyme had come two dye. Three buoys eight sum oncidid plumb or pare or other sulte. Thee boulder won could chute ay dear at sight, and would dew sew any dey or knight. Won weak he had to. He aimed strait for thee hart or thee lumber region, and when thee row or dough had dyed he would peel off thee hied. They gnu this was knot gneiss or wright or even permiscible inn school ours, and mite lesson there marques and erne them ay dose of thee ferrule sow that tiers should floe from each I, and there rowers for mercy should bee offal.

DOROTHEA.

30. STATE CAPITALS

(Tell the right name and the name of the State.)

1. Small bowlder. 2. Indian tribe. 3. A fabled bird. 4. An Elizabethan courtier. 5. A martyr President. 6. A New Testament hero. 7. "The gem of the ocean." 8. A red stick. 9. An English female novelist. 10. A Roman empress. 11. Harmony. 12. A great discoverer. 13. Sacred Spirit. 14. A place in a river shallow enough for a deer to cross at. 15. Fourth President of the United States. 16. Seventh President of the United States. 17. Holy faith. 18. Mother of Constantine the Great. 19. Great German statesman. 20. Ancient Jerusalem. 21. That which overrules us.

DOROTHEA.

ANSWERS

24. Time.
25. 1. 1881 (mother died, aged 33). 2. 1886 (father died, aged 48). 3. 1897 (when both ages equalled 81).
26. Henry Clay (hen-rick-lay).
27. 1. Pear (pair). 2. Cow-slip. 3. Lady's slipper. 4. Fir (fur). 5. Loose-strife. 6. Date. 7. Thrift. 8. Fox-glove. 9. Sham-rook. 10. Hop. 11. Yew (you). 12. Snow-drop. 13. Maize (Mays). 14. Man-drake.
Recent solvers include: Tarte Temple, Piermont, N. H., 21, 22, 23; C. N. T., Melrose, Mass., 22.

AN UNEXPECTED TANGLE

It is the tangle editor now who is entangled, the cause being the prize acrostic (13). One of the best answers received was this from James R. Beede, West Epping, N. H.:

In farmer's	Orchard fruit doth grow,
The	Lamb it was loved Mary so;
Head strong	Ducks hens sometimes hatch,
And	Rye grows in the rural patch.
O'er	Egg sounds biddy's roundelay.
In	Dairy cheese is fresh each day
In	Fold are timid lambs at night;
And	Apples green the boys delight.

The	Reaping saves the grain when brown;
And	Maple sap must be boiled down.
We make the	Hay in sunny day,
And	Oxen draw the load away.
In stormy days	Utensils mend,
While	Spinning wheel its aid may lend.
By	Energy the fort was won;
	Ask Ethan Allen how 'twas done.

Some of Mr. Beede's friends now contend that this should have been given preference over the answer selected, claiming that "umbrellas" does not fill the requirements. One even asserts that, in his belief, "it is as far from the truth to say that Yankee farmers mend umbrellas as it is to say that they raise fruit in an orange grove." Our own observation has not justified the assumption that the mending of umbrellas—the farmer's own, of course—has been at all rare in the "Old Red Farm House." This mending of umbrellas, moreover, exemplifies the spirit of thrift that has been so strong a characteristic of the New England farmer—an idea that our Bradford competitor neatly put in this way:

When wintry days are stormy
What does the farmer mend
But the family umbrella,
That no money he may spend?

Each reader must decide for himself whether the claim for Mr. Beede is really borne out by facts. His answer is gladly published, and to make sure that full justice is done a duplicate prize has been sent.

Sunday on a Man-of-War

BY A LANDSMAN

I wonder how many have heard the expression "rig church"? Well, this is what the boatswain on one of our battleships calls out every Sunday morning just before the hour for service. The sailors, or seamen, as they are called, have to respond as quickly as if the command were, "Clear the ship for action," an order given before a ship enters a battle. The boatswain and his four mates stand in the "waist of the ship" and blow their whistles to call attention. No matter what a sailor is doing, he must drop everything and run to where the signal was given. The chief boatswain then orders one of his mates to "rig church." The mate in turn transmits the order to the sailors. The blue-jackets immediately begin to get everything in readiness. They first "reverse buckets" and place them in rows amidships and between decks, where the service is to be held. One squad brings the capstan bars, while another places them upon the reversed buckets for use as benches, on which the sailors are to sit during service. Some ships have benches made for the purpose. One or two sailors collect chairs for the officers. Then they bring the pulpit or altar, as the case may be, and place it facing the benches. The seamen are not obliged to attend service, but most of them do. Only the apprentices, or boysailors, are compelled to be present.

The beautiful feature in "rigging church" is the use of flags. The quartermaster decorates the pulpit with the American jack. He spreads it over the table, allowing the larger number of stars to hang down in front facing the benches or pews. The Bible is then placed upon this emblem of national liberty. When all is ready a sailor is stationed at the bell, which he rings at the hour for service. As the sailors come marching in and take their seats the church pennant "breaks out" from the mainmast in a position above the stars and stripes. This church pennant is a long, white, triangular flag, with a blue cross in the center. It is the only flag that is allowed to be

placed above the stars and stripes. Do you know why? It is because we Americans revere God above everything and recognize that the nation is under his direct guidance. When this flag is flying no one is allowed to approach the ship, not even officers of the navy. After service it is "run down" and rolled up and placed away in the chart house.

The minister, or chaplain, as he is called, conducts the service and preaches a short sermon. If it is on a flagship the marine band furnishes music for the service, but on other vessels an organ, played by one of the sailors, is used. Music is a feature which all seamen enjoy. They have strong voices and join heartily in a familiar hymn. How would you like to hear two or three hundred sailors sing "All hail the power of Jesus' name"? Well, if you have never heard them sing, go on board the next warship that comes into your harbor and attend service. You will need weights to hold you down. It is the grandest singing I ever heard.

The chaplains are of different denominations, and conduct the services accordingly. There are twenty-four in the navy. Ten of them are Methodist, five Baptist, five Episcopal, three Roman Catholic and one Presbyterian. Each chaplain has about 500 sailors for his parish. There are nearly 300 Christian Endeavorers in the navy. They hold their little meetings and have their testimonies, just as we do. I was told the other day by a chaplain that over ninety per cent. of the sailors in our navy come from Christian homes, and that less than one-fourth are Roman Catholics. If any body of Christians need our prayers, they do.

Politeness to God

BY HELEN CHAUNCEY

"Did you ever think that one cause of unanswered prayer is the rudeness of those who ask?"

The question startled me. But my friend's suggestions are usually helpful. Therefore I shook my head and she continued: "You remember that the physicians pronounced my disease incurable. You also know that a few weeks ago I began to recover. Even the most sanguine called it a miracle, a return from the grave.

"One day, while I was rejoicing in my increasing strength, my little granddaughter came into the room, and as she kissed me she said: 'I knew you'd get well, gran'ma, 'cause I asked God to do it an' then I said 'Thank you.' 'But why, Dorothy?' I asked. 'He did not tell you he would cure me.'

"The child looked at me with reproachful eyes and answered: 'I always thank folks for what they give me, an' I ought to be polite to God.'

"How often during my convalescence has the childish speech sounded in my ears and rebuked my trembling faith! Dorothy believed that her prayer was heard even before she made it. Her grateful heart returned its thanks as simply and trustingly as to an earthly parent.

"We of older growth importune God for his good gifts. If some specially desired blessing comes in answer to our prayers we are grateful. But are there many who are polite to God, thanking him when the petition is offered, as though the thing desired were already obtained?"

The Wanamaker Store.

A Chapter of Values From the Dress Goods Counters

This small type detail is rather a hard thing to read, but there's much of interest and profit in it to the readers who understand goods, and who know regular figures. Look over that which follows, and prove this to your own satisfaction.

Of course, there is a good deal more than merely less prices to be inquired into. Style counts for much—we think it counts for most. Originality and novelty are important, and the element of exclusiveness, which prevents your being duplicated at every corner, is a strong feature with us. You will note that it is a diverse assortment, in which prices run from pennies to dollars. But all those elements are considered in *each*, whatever the price. The mail order people are ready with samples for you, of all or anything.

BLACK MOHAIRS AND SICILIANS

- 36 inch Plain Black Mohair, at 28c.
- 36 inch Plain Black Mohair, at 37½c.
- 36 inch Plain Black Mohair, at 50c.
- 42 inch Plain Black Mohair, at 65c.
- 46 inch Plain Black Mohair, at 75c.
- 46 inch Plain Black Mohair, at \$1.00.
- 46 inch Plain Black Mohair, at \$1.25.
- 52 inch Plain Black Mohair Sicilian, at 75c.
- 50 inch Plain Black Mohair Sicilian, at 90c.
- 46 inch Plain Black Mohair Sicilian, at \$1.10.
- 56 inch Plain Black Mohair Sicilian, at \$1.50.
- 36 inch Figured Black Mohairs, at 37½c.
- 38 inch Figured Black Mohairs, at 50c.
- 44 inch Figured Black Mohairs, at 65c.
- 44 inch Figured Black Mohairs, at 75c.
- 48 inch Figured Black Mohairs, at \$1.00.

BLACK DRESS GOODS

- Two popular stuffs; big values at little cost.
- 38 inch all-wool Challis, at 31c.; worth 40c.
- 50 inch all-wool Storm Serge, at 50c.; worth 65c.

BLACK NOVELTY STUFFS

- Silk ribbon taffeta bayadere plaid Grenadine Epingline, at \$4.50.
- Silk-and-wool gauze Crepon, with bayadere cords, at \$4.00.
- Silk-and-wool crocodile Crepon, at \$4.00.
- Silk-and-wool escorial lace Crepon, with bayadere cords, at \$4.00.
- Silk figured iron frame Grenadine, at \$3.00.
- Knotted silk ribbon stripe gauze Crepon, at \$3.00.
- And a silk crocodile Crepon, that is light as zephyr; the crepon held in place by ingenious little meshes on the back of the goods; price \$1.00 a yd. Value, \$1.25.

SCOTCH GINGHAMS

- Fancy bordered Gingham, 37½c.
- Loop corded plaid Gingham, 31c.
- Fancy corded plaid Gingham, 25c.
- Bright Tartan plaid Gingham, 31c.
- Fancy stripe-plaid Gingham, 20c.
- Plaid and Check Gingham (light and dark), 22c.
- Fancy corded check and stripe Madras, 25c.
- Bright plaid Cheviots, 35c.
- Plaid and stripe Toile du Nord (Linen Gingham), 25c. and 45c.

AMERICAN GINGHAMS

- Plaid and stripe Gingham, at 6½c., 8½c., 9c., 12½c., 15c., and 25c. a yard. All these are extra good values—the first two especially.
- Bright Tartan plaid Cheviots, at 25c.
- Shirting and Shirt Waist styles in beautiful Cheviots, all exclusive patterns—10c., 12½c., 15c., 25c.
- Shirt Waist and Shirting patterns in pretty Madrases, at 18c. and 25c. These are two striking values, and the pattern-selection is very large.

PRINTED COTTONS

- 12½c. Printed Lawns, at 7c.
- 12½c. Printed Lawns, at 10c.
- Printed Dimities, at 12½c.
- Printed figured Swisses, at 12½c.
- Printed dotted Swisses, at 15c.
- Printed stripe Organdies, at 18c.
- Printed Organdie, at 17c. and 25c.
- Printed Cheviot, at 25c.
- Printed Irish linen Lawns, at 25c. and 31c.
- Printed Irish Dimities, at 25c.
- Printed French Organdie Lisse, at 35c.
- Printed French Organdie Raye, at 37½c.
- Printed French Organdie Carreaux, at 37½c.

JOHN WANAMAKER

Broadway

New York

Section 209

(Please address exactly as above)

The Conversation Corner

DEAR CORNERERS: Instead of a bit of a great ship we have this week a bit of a small church. Here is a letter from the young lady who took the picture:

FINDLAY, O.

Dear Mr. Martin: If it is not too late for vacation pictures I should like to send you one of the "smallest church in Canada," which our guide told us was built over fifty years ago. It was only large enough to hold the altar, while the people stood without to worship. The church stands on the Beauport road, leading from Quebec to the beautiful Falls of Montmorenci. The picture also shows one of the two wheeled carts in vogue in Canada, and is a country cousin of the aristocratic *caleche* driven in the city. In this cart were a farmer and his wife returning from market with some onions and a big, fat goose.

A glance at the houses will show you that they are built so that each one is a protection to its neighbor against the east wind. I would describe the rugged scenery, quaint customs and historic places that we saw, but "D. F." would rule against us. But I must tell the Boston members that when we visited the Citadel at Quebec one of her Majesty's guards, with no little show of pride, pointed to a cannon and said, "There is a gun that our army took from the Americans at Bunker Hill!" But they take good care of it and give it a coat of fresh paint every year. Miss S.

I remember visiting the Citadel (twenty years ago, perhaps) with a Massachusetts boy and being shown that same gun by the guide, who added, "The British bet in that battle"—and so as a matter of fact they did. But, as I think I have told you before, a Boston girl in Quebec made the best answer when the soldier said, "We have a gun from Bunker Hill." "Yes," was her reply, "*but we have the hill!*" That was a long time ago, and now the English are the best friends of America among the nations. I talked with a gentleman yesterday who had just returned from a sojourn in England, and he said the people there were in sympathy with this country in its trouble with Spain, and strong in their admiration of the earnest endeavor of President McKinley to preserve peace. It is still to be hoped that he will succeed, but before you read this our nation may be at war with a European nation—an event which has not occurred for over eighty years. If war comes, let us try to understand it by consulting our histories, our geographies, and—our best newspapers.

That boy and I took a *caleche* over the Beauport road to Montmorenci, and I remember the neat white houses of the *habitants*, but not the little church. I do remember, however, visiting two or three years later what is, I believe, the smallest church in England, that of Bemerton, near Salisbury, where George Herbert, the quaint old poet of three hundred years ago, was the parish minister. I think I counted thirty-five sittings in that beautiful little church.

Three or four weeks ago I asked if there were any more girls or boys nine years old—and here they are!

WESTERN MASSACHUSETTS.

Dear Mr. Martin: I am nine years old. My father is a farmer. He lets my brother and I have a piece of land for onions. We tend it and have part of the money. Our school begins today. This is my last year in the primary room. CLIFFORD H.

For convenience we will admit Clifford's sister, although not nine years old.

Dear Mr. Martin: I would like to be a Cornerer, too. I am seven years old. This summer I am going to have a flower-bed of my own. I go to school and like it very much. My grandma used to know you, and thinks you were one of her scholars in 18—. EDITH ROSE H.

Onions and roses—the useful and the beautiful together! The mention of the useful vegetable, in connection with going to school and with the town where these children live, brings back a curious little incident of boyhood. It was the last day of the spring term, away back at about the time Rose mentions. We were all tired of school; just before four o'clock the preceptor piled up his books on his desk and, looking gravely around, said: "If you have tears, prepare to shed them now." Then a young lady, whose home was in your town, lifted the lid of her desk and took out two onions, laid them on the desk and began to wipe her eyes; all the others laughed, the preceptor tinkled his little bell, and school was "dismissed"! Yes, I remember that young lady teacher, whom you call "grandma,"



very well. The summer school always began on the first Monday of May, which that year was the last day of April!

PROVIDENCE, R. I.

Dear Mr. Martin: I am nine years old and would like to become a Cornerer. Mamma has read me a lot about the little kittens in the Corner. I have a kitten, and she is very cunning. I took her to school one day for the children to draw. She behaved very well. AMELIA A.

My kitten has been lying all the forenoon stretched out beside me on my desk, and I have hard work to get some of my letters from under him. He has just passed his eleventh birthday, and a lady sent him some nice verses, but I hope no one will write any poetry about your kitten going to school one day, lest, seventy years hence, there should be the same trouble about its authorship as in the case of "Mary and her little lamb." We had something in the Corner a short time ago about children drawing a cat and a dog, but perhaps your pet was drawn on paper, not on a sled!

PROVIDENCE, R. I.

Dear Mr. Martin: I have a brother who is a Cornerer, and I thought I would like to be one too. In summer I have very good times, sometimes going to Roger Williams Park and other times play in the yard with a box of sand. I go to Barrington and play on the shore, and Sunday go to the Little White Church. I am nine years old. HARRY B.

Was it you or your brother that I saw when I went up from the shore to that "little White Church" two or three years ago?

PAWTUCKET, R. I.

Dear Mr. Martin: My name is Mary M. I am nine years old. I have studied the puzzle picture. The children appear to be in a white painted row-boat in a large vessel. They seem to be looking at the sea. I hope I have guessed right.

You have guessed partly right, Mary. But if the children are looking at the sea, will they not see the sea? See?

DEER PARK, WN.

Dear Mr. Martin: My name is Marion M., and I am nine years old. My papa is a home missionary. We have the reading of *The Congregationalist*. I enjoy the Conversation Corner so much that I would like to be a Cornerer. I have written my guess about the puzzle picture.

She thought the puzzle children were on the "Morning Star" and nearing the Micronesian Islands.

OAK PARK, ILL.

I have had the Conversation Corner read to me ever since I can remember, and would like to be a member of it. I am nine years old and go to school. I am in the fourth grade and we have these studies, geography, language, arithmetic, reading, spelling, callisthenics, music, drawing, writing. I inclose twelve cents for the Corner Cat pictures.

WILLIAM S.

That makes nine studies—quite enough, I should think, for Master Nine-Years. But vacation will come soon, and then he can play callisthenics and shout music all summer!

THOMPSON, CT.

Dear Mr. Martin: I thank you very much for that page of pictures from the Corner Scrap-book. The Bedford boy sent me some British stamps in exchange for Cape Colony ones. I have a bicycle too. Clarence W. gave me his Crawford as he had a new Hunter. But I have not learned to ride it yet. I think you must have made a mistake about Putnam's wolf den; you called it a bear den! HERBERT C.

He does not say that he is nine years old, but I happen to know that he is. Yes, Herbert, if I said that General Putnam killed a bear in his den I made a mistake, for I have always read and heard that it was a wolf! If that historic wolf has any descendants in Pomfret or vicinity, I will beg their pardon for hinting that their ancestor was a bear! But was there not a brave hunter and general in Bible times who killed a bear?

As I have no more nine-year children on hand, I will add some extracts about Pomiuk which were left over from a previous Corner.

MAINE.

Dear Mr. Martin: . . . When the word came that Pomiuk would need our help no more the children were told that he was now well and strong and O, so happy, and that perhaps the angel Gabriel had been sent to carry him home! The change in the children's faces, when they knew it was heaven, not earth, that held him, was a study and a lesson also.

MISS G.

ROCHESTER, N. Y.

Dear Mr. Martin: I inclose twelve cents for the Pomiuk souvenir. Am glad he is happy with his Saviour and free from suffering.

MRS. D.

MASSACHUSETTS.

Dear Mr. Martin: I inclose five cents for copy of the "Labrador Medical Mission" pamphlet. I am glad you sent for them for us. Isn't Tommy going to write to us again?

ANNA F.

M. Martin

THE SUNDAY SCHOOL

LESSON FOR MAY 1

Matt. 21: 3-16

The Triumphal Entry

BY REV. A. E. DUNNING, D. D.

Two impressive and dramatic scenes preceded the crucifixion. Both were public and of the deepest significance to the Jewish nation. In the first, which we study today, Jesus offered himself as the Messiah, the King of the Jews. In the second, which is illustrated by the parable for next Sunday's lesson, Jesus was formally rejected by the Jews. They would not have him to reign over them.

Our Saviour usually avoided display. Often, when he had healed men, he forbade them to tell of it. When the people had sought to proclaim him king he had concealed himself. He charged the three disciples who had seen his transfiguration to tell no man of it. But now he entered the capital of his nation in kingly array. He did not restrain the multitude who hailed him as the Messiah, the Son of David. He welcomed the hosannas of the children in the temple. He came as king to the nation which refused to acknowledge him.

But he is our King. His presence is our delight. His word is our law. And from this scene, as from no other, we get views of his royal character which help our obedience and worship. What kingly qualities here appear to prompt our worship and obedience? He showed himself:

1. The fulfiller of prophecy. The essence of religion is hope—hope for a perfect life and a perfect society. Any nation without this hope can have only a short life. The more distinct this hope becomes the more clearly is it seen that it can be fulfilled only in an ideal person. That is the aspiration of the whole church, "till we all attain . . . unto the measure of the stature of the fullness of Christ." That was the sustaining expectation of the Jews—the Messiah, their coming deliverer. Moses and all the prophets wrote of him [Luke 24: 27].

As Jesus went riding into Jerusalem amid the shouts and songs of the multitude he radiated new light upon every word which the prophets had written of him. In him the dreams of the ages were being realized. Through him the ideal kingdom was begun and was to be perfected. The quoted prophecy from Zechariah [v. 5] only suggests the expected king. We are left to fill out the description from the sacred writings. The omitted clause in that paragraph describes him as "just and having salvation." He is the holy Saviour. To the angry Pharisees he put the unanswered question, "Which of you convicteth me of sin?" Baffled demons reluctantly confessed that he was "the Holy One of God." The multitude knew not, even the disciples understood not then, the meaning of the prophecies concerning Jesus [John 12: 16]. But we can understand them, and this lesson may help us to realize that he, the king foretold, "suffered for sins once, the righteous for the unrighteous, that he might bring us to God."

2. The Prince of Peace. It was on what we now call Palm Sunday that Jesus rode into Jerusalem. It is well named the Lord's Day. It gave a new meaning to victory, when united with the glory of the next Sunday, the day of the resurrection.

When Titus entered Rome in triumph, after his conquest of Jerusalem, the spoils of the city and temple were borne after him and thousands of captives in chains followed his chariot. The arch which commemorates that event still stands in Rome, with figures of Jews in procession and of the seven-branched candlestick of the temple. This was a fair specimen of the triumphal march of kings into their own cities after they had vanquished their enemies. But our King, the Conqueror of Satan and the Abolisher of death, came into his own city with no captives and no trophies. He led no nation against another. He is the

world's King and he came to set all men free. He bore no defiance either to Romans or Jews. He would come in conflict with no worldly authority, because he was superior to all. He conquers men, one by one. "The weapons of our warfare are not of the flesh, but mighty before God . . . bringing every thought into captivity to the obedience of Christ."

The multitude sang and shouted, waved branches of palm and strewed the road with them. They were jubilant over their idea of the prophet of Nazareth as their coming king. But while they sang he wept [Luke 19: 41], for he knew that their hosannas would in a few days be changed into, "Crucify him!" when the Jews found that his thoughts were not their thoughts. But we know that our King has conquered men by dying for them. As a sacrifice for sins "he shall speak peace unto the nations; and his dominion shall be from sea to sea and from the river to the ends of the earth." Love is his weapon. "Righteousness shall go before him; and shall make his footsteps a way to walk in." Our mission in the world is to fight under this Prince of Peace, with his weapons, and to win his victories.

3. The purifier of our religion. His temple is not holy unless he is in it. The temple at Jerusalem had been built for God. The services he had appointed were constantly being performed in it. But God had withdrawn from it. Its sacrifices were useless, its courts were profaned, all its purposes were degraded. When Jesus appeared there as king selfish men fled from his rebuke, carrying with them their implement of trade. He banished wickedness from the Lord's house.

Every Christian is now a temple of God [1 Cor. 6: 19]. When the Prince of Peace is received all sinful uses of the body must cease. Christ is Lord of every movement, every impulse. The church also, the community of believers, is the temple of God. Abuses creep into it, selfish ambitions for place and preference, unseemly quarrels over unessentials, efforts to raise money for sacred purposes by dishonorable means. We pray for the coming of the King into his temple. But if his presence is ever fully realized all these invaders must vanish, "for he is like a refiner's fire and like fullers' soap." The sure way to bring him into his temple is to invite him to come by thoroughly cleansing it for his reception.

4. The friend of the children. The disciples of Jesus had very different feelings toward him from those of the chief priests and scribes. But they seem to have shared the same feelings toward children. The disciples rebuked the mothers who were bringing their children to him. The priests and scribes were angry when they heard the children shout his praise. He rebuked both in behalf of the little ones. The coming of Christ as king brought into the world a new era for children. Before that they were not recognized as having any claim to sympathy or attention as compared with adults. But Jesus habitually honored them, and taught men that the hope of the world was in them. He answered the haughty priests by a quotation from one of their Psalms which they often chanted in the temple. He thus declared that their hailing him as king of the Jews by descent from David was divinely prompted; that the children had a place in the temple and in public worship; and that their songs of praise are to him peculiarly welcome.

No labor more hastens the perfection of the kingdom than teaching children to sing the praises of the King with hearts early consecrated to him. The Sunday school is an institution of the church on which, by words such as he spoke in this lesson, he has set the seal of his favor. It is a place of honor among his disciples to be chosen to teach his truth to the children, and it is worthy of our best efforts to prepare well for this high office.

This great event in the life of our Lord must be made personal if we are to apprehend its meaning. Each one must say, Jesus

is my King. The song of the angels at Bethlehem and of the children in the temple is the same song. He is the Son of David and the Son of God. But the peace he brings is the complete obedience of our lives to him. Only in that way do we acknowledge him as King. Each disciple is a temple for his Spirit. Sin banished from within and sin banished from among his disciples are sure evidences of his coming.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 1-7. Little Ways of Bettering the World. Phil. 2: 12-16; Matt. 5: 13-16.

A big, bad world this is, and what can a little act, or a series of little acts, avail against its impurity and corruption, against the personal enmities and the international warfares? Well, let us, first of all, remember that we are not charged with the sole responsibility for the whole world. If it is ultimately to be made better it will be because hundreds and thousands of everyday people like ourselves do right along those "little, unremembered acts of love" which amount to so much in the bulk that before them tyrants go down and wickedness runs to cover. Moreover, let us also bear in mind that the first and best way to better the world is to seek to make ourselves better. We are staggered sometimes by the number and the gravity of modern social problems. Many possible solutions are proposed, and we are exhorted to do this or that specific thing. Yet, cudgel our brains as we may over theories, and earnest and persistent as we may be in practical efforts to make this old world over, we sometimes are brought to a halt by the difficulties confronting us. It is hard to see the path of justice and of mercy to all concerned. But there is certainly one contribution which we can make to the world. That is a true, pure and unselfish life. Nothing can excuse us from this obligation, and ultimately it may accomplish as much as if we joined a crusade. The persistent effort to make ourselves better, to eradicate deep-seated faults, to purify our motives and to widen our sympathies—this means the bettering of all life which comes within the range of our influences.

Much is gained, too, by cherishing a hopeful outlook upon the world. We cannot do much for humanity unless we have faith in it, unless we hold firmly to the conviction that it is worth redeeming. It is hard, in the face of ingratitude and coldness and the falling away of those whom we try to help, to maintain this optimistic attitude, but Jesus did it, and it was one great secret of his success. Those are sad lines in which a man confesses how the estimate of others dragged him down:

They thought me what I said I was;
I became what they thought I was.

In the long run the world will become largely what we think it is.

To better the world begin right where you are. Most of us must serve our God in that "station of life whereunto we are called." Take hold of the handles and levers and sources of influence and uplift that are just within your reach. They seem so small as hardly to be visible, but look at them with the eyes of Christ and they will greatness before you, and the little ways of serving him will become large and radiant.

Parallel verses: Isa. 28: 10; Matt. 15: 34; Luke 19: 17; 1 Cor. 5: 6; Col. 3: 17; Jas. 3: 5; Rev. 3: 8.

The Church Prayer Meeting

Topic, April 24-30. Fleeing from Temptation. 1 Cor. 10: 1-13; Eph. 6: 10-18; 1 Tim. 6: 1-12.

When a duty. When a sin.

(See prayer meeting editorial.)

Books are spectacles to read nature.—Dryden.

LITERATURE

BOOK REVIEWS

THE AWAKENING OF A NATION

This handsome volume, by Mr. C. F. Lummis, the explorer and author, contains his recent papers published in *Harper's Magazine* about Modern Mexico. They afford a very interesting and quite comprehensive idea of Mexico as it is today, and of the vast progress which has been made there during the last quarter of a century. It will furnish to many an almost new conception of the country and of the character of its people, and certainly a more inviting picture hardly could be painted. This suggests the criticism which one feels is necessary to be made upon the work. It describes the social, civil, moral and intellectual life of Mexico admirably. It furnishes vivid accounts of her leading men, especially of President Diaz. It indicates with evident sagacity some of the lines on which the future of the country is to shape itself, and along which additional prosperity and credit doubtless will be attained. But from beginning to end the book is a fervid, glowing encomium of Mexico. The author represents it as an ideal region. No other country on earth can possibly be its equal in attractiveness or general comfort and happiness. It has its shadows, of course, because the brightness of its glories would not be evident did they not stand out in contrast, this being a law of nature. But they are as faint and as few as the eyes of the most zealous admirer can perceive them to be.

Mexico, in short, according to Mr. Lummis, is an earthly paradise, and, while we have no doubt that his study has been honest and that a large percentage of the impression which he makes is justified, we are confident that his book must leave exaggerated impressions. We do not criticize his comparisons between Mexico and our own country, to our disadvantage—they may be justified—but it is more than can be believed that Mexico, with all its praiseworthy endeavors and successes in the recent past, should have so far outdone the rest of the world. The most interesting thing in the book, and one of the most instructive to many readers, will prove to be the sketch of President Diaz, certainly a most remarkable man. He has been greatly favored in his opportunities, and he has illustrated a degree of energy, patience and wisdom such as few other men have shown. He rightly deserves to be called the Washington of Mexico, and he has left his mark upon that country in a manner which will endure for generations after he is gone. We commend the book because it is so interesting and instructive, but we advise our readers to think twice before they decide to abandon their Northern homes and move south. It is illustrated attractively. [Harper & Bros. \$2.50.]

RELIGIOUS

The Epistle to the Ephesians [Charles Scribner's Sons. Imported. \$1.50], by Canon Charles Gore, is a practical exposition offered to ordinary readers with the desire to render the epistle intelligible to them and to encourage them to apply its principles to their lives. It is not an attempt to expound rival theories or to unveil the mysteries of the higher criticism. It is a simple, wholesome, devout and practical application of spiritual truth to the common life of everyday men and women. It seems to be controlled by good sense as well as spiritual zeal.—A new and enlarged edition of Rev. Dr. Henry van Dyke's *Straight Sermons* is issued, entitled *Sermons to Young Men* [Charles Scribner's Sons. \$1.25] and is dedicated to the memory of Phillips Brooks. An addition has been made to the book in the form of a discourse setting forth the truth that the person of Christ is the foundation of Christianity. The scholarly, timely and inspiring characteristics of these discourses are well known, for the book has been unusually suc-

cessful, and we need only commend it afresh to the Christian public.

The Clerical Life [Dodd, Mead & Co. \$1.25] contains a series of letters to ministers by Dr. John Watson, Professors Dods, Edwards and Denney, Dr. W. R. Nicoll and others. They are paternal and sensible, touching upon many points as to which the young pastor may well defer to the suggestions of his elders, and sometimes drawing considerable suggestion from a comparatively trivial source. There is a genial, although often only suggested, humor in the book, and he who will read it in the spirit in which it was written will be the better for it. It is light work and must not be taken too seriously, but it is telling in its way.—The F. H. Revell Co. has issued the volume on *First and Second Peter* [\$2.00] in the series known as *The Biblical Illustrator*, in which all sorts of illustrative anecdotes, similes, etc., are gathered together in order to make the meaning of the Scriptures more apparent and more impressive. In our judgment there is far too much material and a great deal of it is far too trivial. There are pages and pages of commonplace comment with very little illustration. We advise no one to buy the book without a careful examination, so that they may be sure that it is something which they desire to own.

Those who advocate liturgical services will find material of considerable value in a volume entitled *Euchologion* [F. H. Revell Co. \$1.00], which contains the first part and portions of the second part of a Book of Common Order—that is, Forms of Prayer—issued by the Church Service Society of the Church of Scotland. A new arrangement of the Psalter accompanies it, it is edited by B. B. Comegys and this is the second edition. It is offered especially for the use of the Presbyterian Church in this country, but contains a great deal which others will be glad to see.—A new book for Sunday school workers, especially for junior superintendents, is *Object Lessons for Junior Work* [F. H. Revell Co. 50 cents], by Ella N. Wood. It is based upon experience and good sense and will be found thoroughly serviceable in practice.—*Fillmore's Gospel Songs* [Fillmore Bros. 30 cents], by Palmer Hartsough and J. H. Fillmore, is a Sunday school and prayer meeting hymn-book of average quality containing many familiar hymns and some new ones.

STORIES

John Gilbert, Yeoman [F. Warne & Co. \$1.50], by R. G. Soans, is a romance of the English Commonwealth. Certainly it is one of the most vivid and engrossing of the recent crop of historical novels. Somehow it makes one think of Lorna Doone, perhaps because the hero is a country farmer. But there are many other points of resemblance. Adventure crowds upon adventure. Hair-breadth escapes succeed each other, and it seems at first as if so much dramatic material must overweight the story, but it is handled with a good degree of skill. The historical element is sufficiently pronounced to ballast it, and there is a delicacy as well as a power in the handling of critical episodes which reveal an unusual mastery of his craft in the author. We cannot help thinking that the portrait of Oliver Cromwell is probably very faithful to the life. Certainly it is exceedingly attractive, and that not at all because of any failure to portray his more rugged characteristics. The young people will relish the book heartily, and their elders will find it equally difficult to be laid aside.

Whether White or Black a Man [F. H. Revell Co. 75 cents], by Edith S. Davis, takes up once more the grave problems of social intercourse between the colored race and the white in the United States, especially in the South. The story exhibits some ability and is of interest. But, although the philanthropic reader will sympathize with the evident conviction of the author, we are not sure that the consummation described in her pages is practicable at present, even in circles where the most conscientious desire to show not only

justice but Christian courtesy exists. If we understand her book, she calls for, and portrays, the free and equal social intercourse of blacks and whites, just as the members of each race associate among themselves. The book will do good in reminding people of the justice of the situation, but the accomplishment of the desired end must be left to work itself out. Nothing can be done by undue zeal, which is sure to defeat itself.

Cuba is the scene of the volume next at hand, which is *Carita* [Lamson, Wolfe & Co. \$1.25], by Louis Pendleton. It is a spirited and touching little love story, without much of any plot but possessing more than ordinary interest. The struggle for Cuban independence furnishes a background for the actors, and one undoubtedly may gain a truthful idea of some phases of Cuban social and political matters from its pages.

MISCELLANEOUS

Mr. R. W. Fraser, who is an expert in Oriental languages, has prepared a *Literary History of India* [Charles Scribner's Sons. \$4.00], which does not appeal to a wide public but which those who read will approve for its large learning, its intelligent comparisons and its systematic and well-sustained narrative. The literature of India is peculiarly rich in some respects but equal sparse in others. The difficulties attending the preparation of such a work will be appreciated fully by few, but they are neither few themselves nor trifling. The source of Indian literature lies back in the mists which cover the origin of the Aryan race, and its development along the lines of Brahmanism, Buddhism and the forms of the famous epics and the Indian dramatic productions of which so little is known to the western world is not easy to be traced. The influence of foreign immigration has been significant and is skillfully pointed out. To most readers doubtless the most interesting chapter will be the last, which discusses the fusing point of old and new. The summary which is here afforded of modern literary effort in India and its representatives, with the indications which exist as to the effect of their entry, are deeply interesting. The author has performed a difficult task intelligently and successfully.

Evolutional Ethics and Animal Psychology [D. Appleton & Co. \$1.75] is a book which all who are interested in animals will enjoy and which treats suggestively of the aboriginal conditions of human society and of the ethical relations of men and beasts. The chapter on metempsychosis is significant. The facts which are given in proof of the author's views of progress, perfectibility, identity and the æsthetic sense of animals are some of them very striking. The book is a good one to put into the hands of the young, in spite of the fact that much of it is beyond their comprehension. It is an excellent blending of learning and illustration, of fact and suggestion, and it certainly indicates that the line between brute creation and man hardly is as sharp and clear as most of us are accustomed to suppose, even those who have no belief in the evolution of man from the lower animals.

The essays which Col. T. W. Higginson has recently published in *The Atlantic* are brought together in a pleasant book called *Cheerful Yesterdays* [Houghton, Mifflin & Co. \$2.50]. They embody genial and diversified recollections of a long life and are extremely interesting. The personal element, of course, dominates them, but it is agreeable. Not a little of the history of the last half-century is suggested, and one gains many a glimpse at the inside of politics and society, as well as of their more apparent movements and changes. The volume is of special interest to the residents of Boston and its immediate vicinity, but all elsewhere who know the author, or who enjoy the recollections of a leading citizen whose life has been especially full of interesting episodes, will welcome the book.

The Taber-Prang Easter publications are tasteful and diversified, as usual, and illus-

trate good taste as well as technical skill in their preparation.

APRIL MAGAZINES

The *Bibliotheca Sacra* illustrates a more modern spirit than often in its past. Its opening paper, *Creation or the Transmutation of Energy*, by Prof. Jacob Cooper, exhibits the modern spirit and method in the treatment of one of the most weighty and vital themes. The other articles deal in an equally wise and effective manner with topics of special interest. Prof. G. H. Gilbert presents a significant paper on *The New Chronology of Paul's Life*, reaching the conclusion that the death of the apostle was not connected with the persecution of Christians by Nero in the summer of 64 and that the exact year of his death is not to be determined, but that it probably was between 65 and 68. Mr. E. M. Chapman, in his article on the Religious Significance of Recent English Verse, has furnished an exceptionally thoughtful and rewarding paper. It is the best piece of work of its kind which we remember to have seen in this magazine. Rev. James Lindsay handles in a masterly fashion his subject, *Modern Lights on the Reformation*. Dr. H. W. Magoun concludes his second paper on the Early Religion of the Hindus. Prof. C. F. Walker writes helpfully upon the problem of the currency, a vitally important subject just at present, making some practical suggestions. Dr. N. D. Hillis's *Forefathers' Day* address at Chicago on *The Pilgrim Fathers and the Message of Puritanism* concludes the number, with the exception of the excellent and timely notes and notices.

Ethical Survivals in Municipal Corporations, a paper by Miss Jane Addams of Hull House in Chicago, opens the April number of the *International Journal of Ethics* and makes strong impressions. The other contents are: *Theory and Practice*, by J. B. Baillie of Edinburgh University; *The Ethical Motive*, by F. H. Giddings of Columbia University; *Self-Realization as a Working Moral Principle*, by Henry Sturt; and *The Moral Value of Silence*, by Dr. Felix Adler. These all are strong papers in their different ways. The book reviews of this magazine are exceptionally able, and constitute one of its distinguishing features.

In *The Forum* *The Dangerous Demands of the Interstate Commerce Commission* are treated frankly by Mr. M. H. Smith. Mr. T. G. Bowles, M. P., discusses *England and France in West Africa*. General Miles treats of the *Political Situation in Europe and the East*, expressing the hope that the great European Powers may disagree instead of combining in regard to the division of the Chinese empire, a result which in his judgment would greatly promote the welfare of China. W. E. Curtis describes the *Sources of Commerce in Central America*. Hon. W. T. Harris asks and answers the question, *Is There Work Enough for All?* claiming that instead of coming too fast useful inventions are not coming fast enough. These are simply specimens of the timely and able papers offered the reader.

In the *North American State Regulation of Railways* also is discussed by H. P. Robinson, editor of the *Railway Age*. Mr. E. J. Kelley, in a paper on *Women and the Labor Movement*, points out that in the past this movement has concerned itself with women as producers, and hereafter must deal with them more in their capacity of consumers. J. P. Young describes the decay of *Cobdenism in England*. Lady Henry Somerset has a paper on *Miss Willard*. Lieut. J. H. Gibbons writes about *The Great Lakes and the Navy*, and Lieut. G. B. Duncan gives some reasons for increasing the army. A different and striking paper is that on *Man's Span of Life*, by Dr. Langdon Kain, which abounds in interesting facts.

The Review of Reviews of course gives large space to the issue with Spain, and, although its utterances might be more impartial, they

are weighty and interesting, while its portraits of prominent men and the caricatures reproduced from the illustrated journals are entertaining. Dr. Theodor Barth, editor of the German *Nation*, supplies an unusually valuable illustrated paper about *Political Germany*. There is a short biography of Baron Pierre de Coubertin and a contribution by him on the question, *Does Cosmopolitan Life Lead to International Friendliness?* Other prominent subjects are *The New Gold Fields of the Mexican Sierras*, *The Government Purchase of the Swiss Railroads*, and *Bacchylides, the Risen Bard*.

Doubtless the most important paper in *The Atlantic* is its opening article, *A Decade of Federal Railway Legislation*, by H. C. Adams. It is an instructive outline of what has been done in this country in the line of its subject, and it reveals effectively both what ought to be done in addition and the very great difficulty of doing it. The most striking article in the number, and one which has not been surpassed for a long time in its intense realism, is *Thirst in the Desert*, by W. G. McGee. It must be based upon personal experience or unusual opportunities for observation, and a rare power of portrayal is illustrated in addition. It is painful, but fascinating even in its painfulness. The Romance of a Famous Library, by Librarian Putnam of the Boston Public Library, is a lively and interesting account of the famous Ashburnham collection, and Mr. W. H. Schofield's personal recollections of Björnson and Ibsen are graphic and interesting. Mr. Bradford Torrey has a characteristic and delightful out-of-door paper, *A Nook in the Alleghanies*. Richard Hovey furnishes a spirited poem, and the other contributions more than sustain the customary excellence of the publication.

Coal is a prominent theme in *The Century*, a Pennsylvania Colliery Village being treated from the descriptive and artistic points of view by H. E. Rood and Jay Hambidge, while Edward Atkinson and E. W. Parker discuss the relation of Coal to Commerce and the Supply of Anthracite Coal in Pennsylvania. Mrs. Pennell takes the reader Over the Alps on a Bicycle; Sara Y. Stevenson's *Reminiscences of Mexico at the time of the fall of Maximilian* are continued entertainingly, and *The New Telegraphy*, by A. Slaby, describes recent progress in that science. A famous sea fight of nineteen years ago between the Peruvian and Chilean ironclads is described by C. H. Wetmore, and Gustav Kobbe writes about *Heroes of the Life Saving Service*. The interest and attractiveness of all the departments of the number are maintained at their usual high level.

Harper's presents a strong list of contributors and a pleasant variety of topics. Margaret Deland, Joseph Pennell, Frederick Remington, H. S. Merriman, Rev. W. R. Huntington, D. D., Mary Hartwell Catherwood and Marguerite Merington—these are some of the names, and *The Promises of Dorothea*, *How to Cycle in Europe*, *The Closing Scene at Appomattox Court House*, *Commercial Aspects of the Panama Canal*, *England and Germany* and *An Island City* are some of the titles. The illustrative work is as good as usual, and none of the admirers of this long-time favorite will lose any of their regard for it as they read this issue.

The Story of the Revolution, Senator Lodge's serial in *Scribner's*, deals with the fight for the Hudson and the battles of Trenton and Princeton. Richard Harding Davis furnishes the first part of a story, *The King's Jackal*; Dr. Henry van Dyke supplies a considerable poem embodying a legend on a *New Saying of Our Lord*. Mr. Wyckoff's *The Workers* is continued with unabated interest. Prof. Brander Matthews writes in his usual pungent fashion on the *Conventions of the Drama*, and all the minor departments of the magazine are well filled. The illustrations here, too, are in keeping with the excellent quality of the text.

The *Pall Mall Magazine* is making a great success of its series on different English historical houses. *Rufford Abbey* is described in this number, and the account of it, together with the choice illustrations, is full of interest. The first part of a series of papers by G. A. Sekon, on the *Evolution of Comfort in Railway Traveling*, reminds one of the discomforts of the past, and such contributions as *Five Weeks in Jerusalem* by Lady Mildred Beresford-Hope, *Prince Rupert the Buccaneer* by C. J. C. Hine, *The Record of the Ghurkas* by F. P. Gibbon, and *South London* by Sir Walter Besant supply an atmosphere which no purely American magazine ever presents. Other good papers are *An Artist in Antwerp*, by J. R. Fletcher, and *Hal Godfrey's Story*, King William. The American circulation of this magazine we understand to be already large, and it certainly deserves to be.

Few people are aware that tea can be successfully grown in America, but Mr. L. I. Parks describes how it is done in *The Cosmopolitan*. An edifying paper on *Mine Salting*, by C. M. Dobson, should warn intending purchasers. Blanche G. Hunt describes the *Great Drainage Canal of Mexico* effectively, and Speaker Reed congratulates himself and his fellowmen on the *Conquest of Fear*. We are not sure, however, that the members of the House of Representatives have wholly conquered their fear of him, and Mr. J. B. Walker's first paper in the *Studies of Our Government* series has to do with the power of the Speaker of the House of Representatives and points out plainly some of its dangers. One of the most interesting of the contents of the number is Theodore Dreiser's illustrated paper on *The Harp*. Another is the *Flight of the Carrier Pigeon*, and a third, and one of special importance, is Pres. C. F. Thwing's on *Modern Education*.

The New England Magazine indicates as its principal articles a biographical and critical sketch of W. J. Linton, the famous engraver; Barr Ferree's paper on *Bibles in Stone*, a picturesque illustration and description of ecclesiastical carvings; Mrs. J. C. R. Dorr's paper on *Rutland, Vt.*, and Mr. W. I. Cole's on *Boston's Pauper Institutions*. And to our thinking the *Story of Dorchester Heights*, by T. W. Clark, and Mr. A. K. Fisher's story of *Old Time Factory Life in New England* deserve to rank with the others. All the contents of the number are admirable and the illustrations are equally good.

Lippincott's opens with a novel by Amélie Rives, entitled *Meriel*. Clinton Scollard and Edith M. Thomas are among the dozen or more contributors of short stories or poems, all of which are bright and full of entertainment. *St. Nicholas* has an account of the development of the bicycle entitled *The Story of the Wheel*, which will be read with universal interest. *The Bell Towers of Italy*, by John Ward, describes six or eight of the most famous towers of that country, including the leaning towers of Pisa and Bologna, and gives an excellent idea of them. The stories and sketches are all good this month, as usual, and the fun and nonsense of the number are neither frivolous nor far fetched. The pictures are charming.

Frank Leslie's Popular Monthly also blends the serious and the jovial, the ornamental and the instructive, in good proportions and with pleasant results. Here, too, a leading paper deals with the bicycle and the leading cyclists of our country. The religious denomination which has its turn in this number is the Episcopal, and the author of the article is Bishop Perry of Iowa. Accompanying it is a paper by Jean D' Hugo on *Ecclesiastical Art in the Episcopal Church*.

The American Antiquarian and Oriental Journal delicately recognizes the sway of the Hibernian race in this country by publishing a paper from the pen of Mr. C. M. Wake on the origin and traditional history of the Irish. The Aryan question is the subject of a short

paper by W. H. Boughton. Mr. G. E. Laidlaw writes about Horn Relics in Ontario, illustrations of which are supplied. A more elaborate and valuable contribution, the leading feature of the number, is that on The Cliff Fortresses, by the editor, Rev. S. D. Peet.

The *American Journal of Archaeology*, the journal of the Archaeological Institute of America, contains the eighteenth annual report of the council of the institute, dealing largely with the American schools at Rome and Athens. It includes various tables, lists of members, etc., and other documents of importance. For specialists it is invaluable.

NOTES

— Only ten towns in Massachusetts are now without free public libraries.

— Mr. Kipling's *Captains Courageous* has been out only five months and already is in its thirtieth thousand.

— It is said with good reason of Joseph Jefferson that he would be a great artist if he were not a great actor.

— The latest Burns relic to be discovered is a bill for boots and shoes supplied the poet by one Robert Anderson in 1790-91.

— Among Mr. Gladstone's manuscript treasures are copies of every letter ever written by him to the queen or received by him from her.

— Now M. Zola is said to be coming over here to lecture. His sentence, by the way, is not to be inflicted, another odd fact in connection with French judicial procedure.

— The New York house known as the Cassell Publishing Co. is no longer distinct from Messrs. Cassell & Co. of London, but is reunited to that firm. Mr. W. T. Belding is now at the head of the New York branch.

— The late Prof. A. P. Peabody of Harvard University learned to read from a book inadvertently placed before him upside down. The result was that it always was a matter of indifference to him whether a volume was right side up or not.

— A posthumous work by the late Sir Richard Burton, called *The Jew, the Gypsy and El Islam*, an exhaustive study of the Gypsy in many countries and an analysis of the merits of Moslemism, is being brought out under the editorship of Mr. W. H. Wilkins.

— Two of Mr. Rider Haggard's five brothers have written novels, and the earliest novelist of the six was not the one now most widely known but Col. Andrew Haggard, who has made a specialty, and successfully, of historical fiction. He has a new story, *Hannibal's Daughter*, dealing with the period of the Second Punic War, nearly ready.

BOOKS OF THE WEEK

Ginn & Co. Boston.
GERMAN COMPOSITION. By William Bernhardt. Pp. 230. \$1.00.

Estes & Lauriat. Boston.
ROSIN THE BEAU. By Laura E. Richards. Pp. 120. 50 cents.

Lee & Shepard. Boston.
A HISTORY OF OUR COUNTRY. By E. S. Ellis. Pp. 478. \$1.00.

American Book Co. New York.
SELECTIONS FROM THE POEMS OF THOMAS GRAY. Edited by A. M. van Dyke. Pp. 80. 20 cents.
SELECTIONS FROM THE POEMS OF WILLIAM WORDSWORTH. Edited by W. H. Venable, LL. D. Pp. 142. 20 cents.

THE RAKE OF THE LOCK AND AN ESSAY ON MAN. By Alexander Pope. Pp. 110. 20 cents.
PALAMON AND ARCHITE. By John Dryden. Pp. 111. 20 cents.

SELECTIONS FROM THE POEMS OF ROBERT BURNS. Edited by W. H. Venable, LL. D. Pp. 96. 20 cents.

G. P. Putnam's Sons. New York.
DELEAGUED. By Herman T. Koerner. Pp. 404. \$1.50.

THE FRANKS. By Lewis Sergeant. Pp. 343. \$1.50.
GEOGRAPHICAL AND STATISTICAL NOTES ON MEXICO. By Matias Romero. Pp. 286. \$2.00.

F. Tennyson Neely. New York.
HOW TO RIGHT A WRONG. By Moses Samelson. Pp. 383. \$2.00.

Longmans, Green & Co. New York.
THOUGHTS ON THE LORD'S PRAYER. By Elizabeth Wordsworth. Pp. 186. \$1.25.

E. R. Herrick & Co. New York.
THE HERODS. By F. W. Farrar, D. D., F. R. S. Pp. 236. \$1.00.

Thomas Whittaker. New York.
THE SPRING OF THE DAY. By Hugh Macmillan. Pp. 351. \$1.50.

James Pott & Co. New York.
A VIEW OF THE ATONEMENT. By Rev. J. T. Hutcheson, D. D. Pp. 214. \$1.00.

Macmillan Co. New York.
HEREFORD, THE CATHEDRAL AND SEE. By A. H. Fisher. Pp. 112. 60 cents.

E. P. Dutton & Co. New York.
ADDRESSES TO WOMEN ENGAGED IN CHURCH WORK. By Rt. Rev. Henry C. Potter, Bishop of New York. Pp. 149. \$1.00.

PAPER COVERS

Pilgrim Press. Boston.
HER TWENTY HEATHEN. By Mary E. Bamford. Pp. 131. 25 cents.

Trustees of Boston Public Library. Boston.
APRIL BULLETIN.

G. P. Putnam's Sons. New York.
THE NEW YORK PRESS AND ITS MAKERS. By C. M. and B. E. Martin. 10 cents.

E. R. Herrick & Co. New York.
CROSSING THE BAR. By Alfred Lord Tennyson. With decorations by Blanche McManus. 25 cents.

Freitag Printing Co. New York.
WHAT SHALL BE DONE FOR OUR SAILORS? By J. K. Paulding. Pp. 31.

American Baptist Pub. Soc. Philadelphia.
AMERICAN BAPTIST YEAR BOOK. Edited by J. G. Walker, D. D. Pp. 221.

MAGAZINES

April. DONAHOE'S.—LITERARY NEWS.—MUSIC.—OVERLAND MONTHLY.—EXPOSITOR.—FORUM.—NORTH AMERICAN REVIEW.—HARPER'S ROUND TABLE.—YOUNG MAN.—YOUNG WOMAN.—HOME MESSENGER.—GOOD WORDS.—SUNDAY.—TEMPLE.—BIBLIA.—JOURNAL OF AMERICAN FOLK-LORE.—NORTHWESTERN MONTHLY.—KINDERGARTEN REVIEW.—AMERICAN HISTORICAL REVIEW.—LITERARY REVIEW.—BIBLICAL WORLD.

Christian Work and Workers

Rev. I. J. Lansing, formerly of Park Street Church, Boston, has occupied for several months the pulpit of a large and influential Presbyterian church in Scranton, Pa., and has received a practically unanimous call to be its pastor.

The American Baptist Year-Book for 1898, just issued, gives as the total of Baptist churches in the United States 43,397, with 4,055,806 members. The gain over 1896 is 2,639 churches and 231,768 members. In 1897 there were reported 198,432 baptisms.

Smith College takes its place with other colleges in the great student movement for missions, which was so impressively represented in the student volunteer convention at Cleveland a few weeks ago. An enthusiastic class for systematic mission study has met regularly through the year. Three student volunteers meet weekly for prayer. The monthly missionary meetings show an increase in attendance and in earnestness. The support, through systematic monthly giving, has been undertaken of a medical missionary, who shall bring the college into vital touch with the world's evangelization. This special work is intended to interfere in no way with the contributions already made annually to mission work at home and abroad.

Missionary work in particular and all Japan in general have met with an irreparable loss in the sudden death, at Tokyo, March 10, of Rev. G. F. Verbeck, D. D., of the Reformed Church Mission. He had lived and labored in Japan for almost forty years. Born and educated in Holland, spending his young manhood in America and thence coming to Japan in 1859, he was unique in being a man without a country and yet one that was proudly claimed by three countries, one of which, Japan, decorated him in 1877. He has been for more than a third of a century one of the most conspicuous and influential missionaries in Japan, and was beloved and trusted by high and low, Japanese and foreigners alike. His funeral, for the expenses of which the empress made a contribution, is said to have been one of the largest witnessed for many years, and was attended by officials of state as well as by common people.

Most people haven't stuff enough to write an imprecatory psalm. A man can do worse things than write an imprecatory psalm.—G. A. Gordon.

In and Around Boston

Dr. Cullis's Work Still Going On

The new Cullis Consumptive Home at Grove Hall is a beautiful hospital, with accommodations for sixty patients. Forty are there at present, and several anxiously awaiting admission are debarred on account of unfurnished rooms. It is hoped that benevolent people will supply the necessary means. Through the liberality of friends of Dr. Cullis a beautiful memorial window has recently been placed in the chapel. The figure represents St. Paul in his mission.

In the woman's sitting-room is an upright armchair with a history. It was formerly known as "grandmother's chair," but it has been rechristened "the praying chair," and is only used in devotional service. It is a Puritan souvenir of the colonial days, being built of strong timber. The chair was owned by a good woman in Connecticut who gave her six sons to fight in the Revolutionary war, and from this chair daily, and far into the night, she supplicated God for her boys and her country. Mrs. Cullis and Rev. E. D. Malory are the present life of this "Cullis" movement. The former edits *Times of Refreshing*, a faithful transcript of the work.

Advocating Institutional Ideas

The purpose of the first meeting of the Temple Club on Easter Monday was to draw an enlarging circle of support to the ideas operating in the New England representative of the institutional church, Berkeley Temple. Socially and practically it was a success. One hundred and twenty men banqueted at the American House, pledging their interest and influence to the cause. The mission of the club was stated by the new associate pastor, Rev. C. H. Washburn, as embodied in three principles: Faith in God and in Men, and Service. These constitute the by-laws of the organization. Rev. C. A. Dickinson, D. D., the pastor, believed that the club would "secure a masculine platform upon which to stand and for which to work." He saw in the club a foregleam of what will be done to meet the demands of the situation. Other speakers were: Rev. W. S. Kelsey, Hon. S. A. Holton, Rev. W. P. Landers, Messrs. T. D. Roberts, H. T. Richardson and H. L. Grant. Hon. S. A. Holton was chosen president.

A Prominent New Zealand Congregationalist

Mr. George Fowlds of Auckland, New Zealand, has been in the city for a few days. He is taking a tour of the world, accompanied by Mr. Wesley Spragg. Having studied the country from San Francisco eastward, these gentlemen have looked upon Boston as, in a certain sense, the Mecca of their American trip, and have been eagerly devoting themselves to an inspection of the various points of interest. They both spoke at the Twentieth Century Club last Saturday. Mr. Fowlds is president-elect of the Congregational Union of his own country and impresses one as a keen, able and progressive Christian man. He is a strong advocate of the single tax theory and believes that much of New Zealand's recent progress is due to the adoption of it.

Ministers' Meeting

Secretary J. L. Barton, D. D., discussed the recent action of the trustees of the Doshisha in Japan. He set forth the grave issues at stake but hoped for a satisfactory final outcome. Mrs. Mary Clement Leavitt paid a hearty tribute to the missions of the American Board as she had seen them in her trip around the globe. She said that there are no better missions in the world.

In Behalf of Atlanta

A meeting in the interest of Atlanta University and the higher education of the Negro will be held in the Old South Church next Sunday evening. Addresses will be made by President Hall of Union Seminary, New York, Pres. Horace Bumstead of the university and others.

News from the Churches

Meetings to Come

BOSTON MINISTER MEETING. Meeting, Pilgrim Hall, April 25, 10 A. M. Address by Miss Bertha F. Vella, one of the field secretaries of the Massachusetts State Sunday School Association.

FOREIGN MISSIONARY PRAYER MEETING. Under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

WORCESTER SOUTH CONFERENCE. Second Ch., Millbury, April 28.

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its semiannual meeting in the Trinitarian Church, New Bedford, on Wednesday, April 27. Sessions at 10.30 and 2.

HOME MISSIONARY MEETING. Cleveland, O., June 7-9. The annual sermon will be delivered by Dr. Thomas B. McLeod, Brooklyn. Greetings will be extended by a representative of the city and churches, and a response will be made by Maj.-Gen. O. O. Howard, president of the society.

Wednesday forenoon. The Western Reserve will be the theme of Rev. W. E. Barton, D. D., of Boston, a son of Ohio. The woman's meeting will be addressed by Mrs. F. E. Clark of Boston, Mrs. Lydia Tichenor Bailey of Seattle, Mrs. Alice Freeman Palmer of Cambridge, Mass. On Wednesday afternoon the Early Missionary History of Illinois will be given by Rev. J. M. Sturtevant, D. D., Evanston, and Dr. Tonpkins of Chicago and others. The Slavic Department will be illustrated by "living pictures," under the direction of Dr. Schauffer of Cleveland. In the evening One Hundred Years of Home Missions will be the theme of Dr. Leonard W. Bacon of Norwich, Ct. The New Mormonism will be considered by Eugene Young, grandson of Brigham Young, and Rev. C. W. Luck of Salt Lake City.

Thursday forenoon the business meeting of the society, according to the vote of last year, will be held. Thursday afternoon, California in '49 will be considered by Rev. Samuel H. Wiley, D. D., of San Francisco, pioneer home missionary in California. Superintendent Rees of Fresno, Cal., Superintendent Made of Fargo, N. D., Superintendent Clapp of Forest Grove, Ore., and Supt. M. E. Evers, D. D., of the German department, will deliver addresses on their respective fields. Thursday evening The Opportunity in Alaska will be shown by Mrs. L. Tichenor Bailey of Seattle. The Twentieth Century City will be considered by Dr. Josiah Strong of New York, Dr. Gladden of Columbus and probably Dr. Meredit of Brooklyn.

Addresses will be made in behalf of the Church Building Society, New York, and the Sunday School Society and the Education Society, Boston.

SPRING STATE MEETINGS

Additions or changes should be sent in at once.

New Mexico,	Albuquerque,	Friday, April 22.
Missouri,	Kansas City,	Tuesday, April 28.
Oklahoma,	Guthrie,	Thursday, April 28.
Kansas,	Eureka,	Thursday, May 5.
Indiana,	Indianapolis,	Tuesday, May 10.
Illinois,		Monday, May 10.
Massachusetts,	Greenfield,	Tuesday, May 17.
Michigan,	Grand Rapids,	Tuesday, May 17.
Ohio,	Medina,	Tuesday, May 17.
New York,	Norwich,	Tuesday, May 17.
South Dakota,		Tuesday, May 17.
Iowa,	Hampton,	Wednesday, May 18.
Pennsylvania,	Edwardsdale,	Tuesday, May 24.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 8 Congregational House, Rev. Joshua Cent. Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION. Room No. 33, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS. Room 1 and 2, Congregational House. Miss Sarah Mainse Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION. United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 21 Congregational House, Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to J. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. H. Wood, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY. (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty schools in the West, and ten free Christian schools in Utah and New Mexico. A. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Roynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council ask from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1895, and Year-Book, 1895, page 62. Secretary, Rev. R. H. Whitney, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the name of the church) the sum of \$—, to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY. established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY. organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen

welcome. Daily prayer meeting, 10.30 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. In a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKensie, D. D., President; George Gould, Treasurer.

A NEW BOSTON PASTOR

After Rev. C. R. Brown left Winthrop Church, Charlestown, for California, Rev. W. B. Forbush was among its pulpit supplies and had preached several times for it before he received the call. Last week Tuesday the installation occurred, and thus one of Boston's important pulpits is again filled. Dr. Arthur Little preached and Rev. R. W. Wallace offered the prayer. A large congregation was present. Elaborate floral and plant decorations adorned the platform, and an attractive feature of the service was the choir music. At the close an informal reception offered those present an opportunity to greet the new comer.

Mr. Forbush comes to Charlestown from Warren, Mass., where he has been the pastor



REV. W. B. FORBUSH

of the First Church since the fall of 1896. Previously he had held pastorates in Yarmouth, N. S., and East Providence, also acting as chairman of the Congregational Union of Nova Scotia and New Brunswick while in Canada and serving in Rhode Island as lecturer in philosophy at Brown University. He is a graduate of Union Seminary and Dartmouth College, which he entered in 1884 after preparation in the schools of his native town, Springfield, Vt. He is now about thirty years of age, is married and has three sons.

The special department of pastoral work to which Mr. Forbush has paid most attention is, perhaps, that for young men and boys, and he founded the order of the Knights of King Arthur, which has spread quite extensively in this country. As one of the youngest pastors in Boston, he is the successor of such preachers as President Rankin, Dr. Kittredge, Dr. Twombly and Rev. C. R. Brown.

SUCCESSFUL SUNDAY EVENING SERVICES

VIII. PARK CHURCH, GRAND RAPIDS, MICH.

One of the most interesting and successful services in Michigan is the "eventide service" of Park Church. Beginning promptly at 5 o'clock the service closes as promptly at 6, and it is held regularly from the first of September to the end of April. It has become a sort of institution in the city which, if stopped now, would be regretfully missed. None who before the change of hour from 7.30 to 5 questioned its advisability would now suggest a return to the old hour. Often

times the auditorium, which accommodates 1,200, is crowded to excess. No effort is made to popularize the service and no advertising of it is given beyond the ordinary church notice. Neither cards of invitation nor sensational displays of any kind are used. The people come because it is a church service which they want to attend. The pastor, Rev. Dr. D. F. Bradley, has always kept clearly before him in the selection of topics the purpose of extending the kingdom of God, and to this end he has emphasized gospel truths. While his topics have been varied both in character and treatment, yet there has been no secularizing of the service whatever. The order of service includes a familiar hymn, two anthems, sometimes an instrumental solo or duet, a responsive reading, a collection and a thirty-minute address, prepared with great care and written out in full. The topics are generally grouped in series and arranged with a spirit of unity and for a purpose. Some of the series may be noted: The Religion of the Poets, including Shakespeare, Milton, Goethe, Tennyson and others; The Religion of the Prose Writers, including Dickens, Kingsley, Hugo, Hall Caine and others; The Ideal City, Its Citizenship, Its Higher Life, Its Highest Life. Other subjects were: Crete, Cuba, The Essentials of Christian Faith and current calendar topics of the Christian year. About every six weeks a song service is held.

As direct results of these services the pastor can point to a good number of conversions and a large number of men newly interested in the church. Many of the city pastors take advantage of the service and freely acknowledge the good they derive. The daily papers often publish the addresses in full in their Monday issue. Of course a considerable number of persons are accommodated, in regard to time, by these eventide services. H.

THE GEORGIA CONVENTION

The seventh session met April 6, 7, with First Church, Savannah, Rev. L. B. Maxwell, pastor. Rev. H. H. Proctor was chosen moderator and Rev. A. L. DeMond re-elected scribe. A large delegation was present. Rev. G. W. Moore preached the annual sermon on Fruit-bearing. The most encouraging of the reports of standing committees was that on Sunday school work. Better work is being done generally.

Among the topics were: The Christian Endeavor Movement, The Missionary Spirit, Sunday School Methods, and Denominational Loyalty. Perhaps greatest interest centered in the latter, and it was the prevailing opinion that where there was an evidence of the lack of loyalty it was due to meagerness of information regarding Congregationalism.

The convention accepted an invitation to spend an hour with the State College for Colored Youth. The institution has an ideal location. Its main building was once a slave mansion. President Wright and most of the instructors are products of Congregational schools.

Rev. J. B. Fletcher, through whose influence about thirty churches in southeast Georgia have been added to our roll, spoke hopefully on the outlook among the backwoodsmen. He declared the people were groping for Congregationalism. Before he had heard of our denomination he had set up a denomination on the Bible plan and it corresponded very nearly with ours.

The difficulty growing out of the rejection of the First Church of Atlanta and of Marietta on the part of the Atlanta district conference was presented by a committee of the Georgia Association. The white brethren being absent the matter was not much discussed. The complaint, however, was entertained, and the offending body requested to appear before the convention at its next session to adjust the matter. The session was attractive to the people and was a spiritual uplift. First Church, Atlanta, was chosen as the next place of meeting.

H. H. P.

OF SPECIAL NOTE THIS WEEK

The Savannah churches are breaking down "the middle wall of partition."

A Georgia vicinity offers a fruitful field for the growth of our denomination.

Lady speakers at a Massachusetts conference.

A strong move by Providence (R. I.) ministers.

Fellowship in Iowa both within and across denominational lines.

"Special" meetings become quite the rule in a Hawkeye church.

Prof. Graham Taylor of Chicago Seminary called to Tabernacle Church, same city.

The distribution of communion tokens; Easter accessions, and a twilight Easter service in Minnesota churches.

Substantial accessions in Iowa and California.

ADVANCE SUMMARIES FROM THE YEAR-BOOK, 1898

Churches, whole number, 5,612; new churches, 144; gain, 66. Ministers, 5,475. Members, whole number, 625,964; gain, 10,769; accessions, 48,990; on confession, 29,156; removed, 37,817; removed by death, 8,281. Baptisms, adults, 13,035; infants, 12,664. Sunday schools, members, 685,704; loss, 1,871. Y. P. S. C. E., members, 216,043. Benevolent contributions, \$2,445,324; increase, \$315,868. Home expenditures, \$6,663,235; decrease, \$217,873.

THEOLOGICAL SEMINARIES

Andover

Professor Palmer of Harvard lectured before the Society of Inquiry last week on Some Roumanian Poetry.—The students held a reception for their friends last Friday.—In the course on the History of Missions Dr. Torrey is lecturing on The Irish Missions to the Continent.—Professor Moore and Dr. Torrey attended the meetings of the Oriental Society.—The Monday chapel exercises hereafter will be held immediately following the afternoon lectures at half-past five. Different members of the faculty are to conduct the exercises, each leader taking a full week. Lately Professor Harris has been in charge.—Professor Moore is seminary preacher this month.—Professor Churchill has completed his lectures on homiletics proper and is lecturing on Style in Preaching before taking up Pastoral Care.

Hartford

The Conference Society last week considered The Minister's Relation to Politics, with the topics: Politics in the Pulpit and The Minister in Public Office.—Last week the faculty tendered a reception to the American Oriental Society.—Miss Ruth Rouse of Gorton Hall, Eng., lectures at the seminary this week.—Dr. R. C. Burton has just given his second and third lectures on Modern Novelists—Rudyard Kipling and Emile Zola.—Mr. Bishop, the William Thompson fellow, leaves Berlin soon to study at Mansfield College, Oxford, Eng. and later to work at the Mansfield House, London.—At the prayer meeting last Friday evening Professor Beardslee gave the last talk in the series on Devotional Bible Study.—At the annual meeting of the Students' Association last week Mr. Sanderson was elected president.—In the Junior Hebrew class Mr. Hodous leads and will be awarded the prize. Miss Leavitt stands second.

Yale

The closing debate of the year by the Leonard Bacon Club was on the question: That a man who cannot accept a generally received interpretation of a creed should not subscribe to that creed. The club will hold a competitive debate with the Kent Club of the Yale Law School this month.—The Senior Class preacher last week was D. P. Rice; the Senior address was by W. B. Street.—J. P. Deane, W. B. Street, A. E. Fraser and H. J. Wyckoff will deliver Commencement addresses.—The Senior Class in sociology is spending several days in New York this week, visiting the charitable and penal institutions and their fields under Professor Blackman.

Chicago

Mrs. C. F. Gates, mother of the librarian, Mr. H. W. Gates, and of President Gates of Euphrates College, died last Friday morning. The funeral was held Sunday at her home in Wilmette.—Thursday noon Rev. J. D. Nutting of Salt Lake City, Utah, gave a brief address on Mormonism, and later Mr. E. G. Wilder of the student volunteers spoke before the conference. In the evening about 350 students from the Baptist, Methodist, Presbyterian and Congregational divinity schools

met for supper and a musical and literary program in the parlors of the First Congregational Church. The ladies furnished supper at a low figure. Their hospitality was gracefully recognized. These reunions have been held for many years. Professor Scott was toastmaster, Professor Curtiss gave the address of welcome, Professor Matthews of the university responded, and then came addresses from students from each of the seminaries, interspersed with music. The Hesperian Quartet of Chicago Seminary was especially well received.

Pacific

The last regular meeting of the Theological Society for the year was held April 5. The paper was by Prof. G. H. Howison, Berkeley, on Determinism and Freedom. For lack of time, Professor Foster's paper was postponed to a special meeting.—This seminary, like others of its order, is paying special attention to missions. Rev. J. M. Alexander has just closed a course of five lectures, drawn chiefly from his own observations in the Orient and the Pacific Ocean.—The Junior Class is having a brief course in Giddings's Principles of Sociology.

CONFERENCES AND ASSOCIATIONS

MASS.—Suffolk North Conference met in the Day Street Church, Somerville, last week Wednesday on the fifth anniversary day of the pastor, Rev. Peter MacQueen. The meeting was one of the best for years. About 400 persons were served at supper. For the first time two ladies, Mr. Hamblin and Mrs. Tead, read papers. The enthusiasm was notable, and no time was lost in discussing the subjects, Work and Worship.

The Suffolk West Conference meeting at the Old South Church, Boston, April 13, considered: The Two Conformations, (a) To the World, (b) To Christ. There were also addresses by Rev. J. L. Fowie of Turkey, Rev. D. C. Greene, D. D., of Japan and others.

CT.—The Middlesex Association met at Haddam, April 12. A feature of the meeting was the examination of a candidate, A. H. Pingree of Jamaica Plain, Mass., a Senior at Hartford Seminary, under the new system originated by this association and which is being adopted by others. A list of questions aiming to be spiritual and personal rather than scholastic has been adopted and is to be printed. These questions are submitted to the candidate beforehand and he answers them either in the form of a paper or orally. The plan worked admirably and the candidate passed a fine examination. The association passed resolutions indorsing the President in the present crisis, and sent him words of loyalty and confidence.

MICH.—Grand Rapids Association held its annual meeting at Wayland, April 11, 12. The sermon was by Rev. Henry Marshall. Reports of missionary societies, churches and so on took up the balance of the time.

CLUBS

MASS.—The Cambridge Club at its April meeting heard a paper on The Church and the Press, by Mr. Frank Foxcroft, followed by a lively discussion.

R. I.—The Rhode Island Club had one of its fullest gatherings on an ordinary night April 11. Extra tables in a lower hall had to be provided for the overflow from Tillinghast's Hall. By a rising vote the club expressed its sympathy with President McKinley under his present burden of care and their cordial approval of his course of action and telegraphed the resolution. Rev. Dr. Wallace Nutting read a vigorous paper on Florence and Savonarola.

NEW ENGLAND

Massachusetts

[For Boston news see page 593.]

WEST SOMERVILLE.—Day Street. The fifth anniversary of Rev. Peter MacQueen's pastorate occurred April 13. During this time the accessions have numbered 150, the S. S. roll has increased from 212 to 316, and the edifice has been rebuilt at a cost of \$12,000. The Sunday congregations have grown largely also. Last week Monday at the residence of Dr. Gould a good number of the members met as a surprise party to Mrs. Gould, who has been president of the Ladies' Society for two years. During that time that organization has spent \$1,000 on the church building. A beautiful picture was given her as a present and token for her able work. Mrs. Van Dusen, the organist, has been treasurer for years. She was presented with a handsome Easter gift. Music and a collation followed. Last Sunday Rev. Dr. Green of Lowell exchanged with the pastor. At the Easter concert Mr. Hubbard, the retiring superintendent, was presented with a fine lamp. The benevolences of

the church for the first three months of 1898 have been \$200.

SALEM.—Rev. E. W. Beers is giving a series of lectures upon Mind as a Cause and Cure of Disease in the chapels of five different denominations. The purpose is to serve an antidote to Christian Science.

ATHOL.—Fully 200 persons asked prayers at the Congregational church in January and at the Baptist and Methodist churches in March during the labors of Evangelist E. A. Whittier. Pastors and churches worked unitedly during the meetings and the harvest is proving fruitful.

FALL RIVER.—Broadway. Rev. R. M. Taft has conducted an eight days' series of meetings, beginning April 3. Meetings were held every evening and four afternoons. Mrs. Rich was the soloist at every service, and the choir rendered special music. The meetings were edifying and certain results were manifest—non-church-going people were drawn in, some persons took a positive stand for Christ, and the spiritual life of the church was quickened.

NANTUCKET.—Rev. Walcott Fay is giving a series of Sunday evening sermons on The Faith of Today, with the topics: Doubts and Doubters, Faith and Reason, Man and Religion, Truth and Freedom, The Joy of Temptation, The Folly of Sin, Salvation by Struggle, The Question of Motive, Law and Love, Love and Liberty, Settled Things. The meetings are well attended.

WORCESTER.—Rev. C. M. Pierce gave a scholarly paper before the latest Ministers' Meeting on The Significance of Our Lord's Resurrection.—Summer Street was taken by surprise on Easter Sunday by the resignation of its pastor, Rev. O. C. Bailey, to take effect May 1.—Adams Square. A new church was organized April 12 with 87 members, nine on confession. The church has already purchased a site for an edifice and will probably move to build soon. The church starts off self-supporting.—Belmont finds itself in a dilemma. Having sold its present property with the intention of making a fresh start, it has been discouraged by the sister churches in this plan and has contemplated disbanding. It is still hoped that a union with Summer Street can be effected.—Y. M. C. A. gave a reception April 14 to the Worcester C. E. Union. The association is still looking for a general secretary, and in the meantime the assistant secretary has charge.

Maine

NORTH YARMOUTH.—The engagement of Rev. E. M. Cousins has closed, and the church will endeavor to obtain a pastor the ensuing year. By the will of Mrs. Lucy Barbour, one of the oldest members, who has recently passed away, the church receives \$100.

HALLOWELL.—Mr. J. R. Boardman has accepted the call to this church. He will graduate from Hartford Seminary this year. He studied at Bangor Seminary two years previously. He has supplied here several times.

BIDDEFORD.—Pavilion has sold its parsonage to clear off financial obligations. The price will pay the floating debt and reduce the funded debt by \$1,200.

Machias is conducting a series of meetings assisted by Evangelist Hainer.—Norway Center is adding a kitchen to its building.—South Freeport has sent \$57 and a barrel of clothing for Cuban relief.—In Presque Isle 34 accessions have been added during the past year.—In Yarmouth a Bible class in charge of the pastor, Rev. M. S. Hartwell, numbers 25 young persons.

New Hampshire

WOLFBOURNE.—Easter was a memorable day; 18 new members were received, the largest number at any one time since the church was organized. All but two came on confession. Among them was a man 70 years old. The whole community feels the uplift of the revival meetings conducted by Rev. Ralph Gillam. At the evening service Mr. Cate, now in his 80th year, sang a solo with great sweetness and feeling. He was a personal friend of a number of well-known composers, and in his day has done much for the musical culture of this place. Rev. E. L. Warren is pastor.

HAVERHILL.—The recent series of revival services have resulted in the organization of a Young Men's Christian League for aggressive Christian work in the community. A central room has been leased and handsomely fitted up for its use. The first meeting was dedicatory, the two pastors assisting in the exercises. Several intend to unite with the church.

Vermont

HARDWICK.—Christian Endeavor. The church at a recent business meeting refused to accept the resignation of Rev. F. F. Lewis. Since the organ-

ization, in 1894, over 60 persons have been received to membership. Deaths and removals leave 46 remaining. One hundred families are enrolled in the parish. The depression in business has told heavily on the young church, causing a loss of 30 families by removal and depriving many of those remaining of their accustomed income. During this time a house of worship has been erected valued at \$5,800, including lot and furnishings, on which there is no incumbrance except to the Building Society.

CORNWALL.—The young people gave the pastor, Rev. S. H. Barnum, a pleasant surprise party on his birthday recently.

Rhode Island

PROVIDENCE.—Many of the churches held extra services previous to and on Easter Sunday. Decorated rooms, extra music and appropriate themes were the rule.—The work of the Union Ministers' Meeting in the interest of securing the privilege of voting for or against liquor licensing resulted in obtaining the required 1,500 signatures of voters, and in a sufficient interest at the election to poll an encouragingly large vote for no license. It is probable that the ministers will not consider the work done yet, however. *Faith and Works*, a weekly issue which is increasing in its influence, publishing items from all churches that will furnish them, is set out an enlarged edition to all voters, previous to the election, in the interest of no license.

Connecticut

SHELTON celebrated the Passiontide season with special services and considered the topics: The Parable of the Talents—Where Is Your Talent? The Precious Ointment—a Perpetual Memorial, The Triumph of Gethsemane, The Expulsive Power of True Devotion, Love's Motive—Bruised for Us. Easter had its special celebration. At the week evening services the music was varied by a male chorus, a boy choir and an orchestra.

NEW HAVEN.—At the union Fast Day services in United Church, Rev. A. M. Hall of Taylor Memorial Church departed from the recent custom of devoting attention to political events and preached a candid but reverent and devotional sermon on Lessons from the Cross. The attendance was large and the occasion more than usually helpful.

NEW BRITAIN.—Special union services of the First and South Churches were held during Passion Week, with the sacrament of the Lord's Supper Thursday evening.—All the Protestant churches of the city united in a prayer service on Fast Day.—A reception was given to the young people of the city at the Y. M. C. A. Tuesday, April 12.

TORRINGTON.—French has purchased a building site and will begin work on a new house in June. The society numbers now 115 and the Sunday school 50.—*Third.* The S. S. classes have pledged \$1,753 to the proposed extension of the present house of worship.

BURLINGTON'S chapel is now completed and ready for the dedication, which will occur later in the month.

MIDDLE STATES

New York

BROOKLYN.—Lee Avenue had a large attendance at its Easter services. Communion was celebrated in the morning, and 12 new members were received and a number of children baptized. The pastor, Rev. J. B. Clark, presented each new member with a white rose and each child with a white carnation. The edifice was prettily decorated, the pulpit, gallery and organ being draped entirely in white, relieved by a profusion of flowers and amylax. A special afternoon service was held by the Sunday school. In the evening the pastor concluded the course of Lenten sermons, his topic being The Resurrection. This course has aroused interest and been largely attended. It will be followed by another on the themes The Bible, God, Prayer, Sin, The Atonement. The Ladies' Association, under the leadership of the pastor's wife, has been especially active. A Junior C. E. Society has recently been organized, and the church in all its departments is encouraged and enthusiastic. The pastor begins his eighth year of service this month.

BINGHAMTON.—*First.* A series of Passiontide services was held during the week before Easter, the speakers, in addition to the pastor, being Rev. Messrs. J. W. Phillips, Edson Rogers, Thomas Clayton and T. K. Beecher. The bonded debt was reduced \$500 by an Easter offering. Dudley Buck's sacred cantata, Christ the Victor, was presented by the quartet in place of the evening service Easter Sunday.

LOCKPORT.—*First* had interesting Easter services. In the morning the pastor, Rev. J. W. Bailey, read an original story, At the Gate Beautiful. After

the services pennies were distributed to the children, with the request that they use them to earn more pennies until Children's Sunday in June, when an offering will be made for the Sunday School Society.

EAST BLOOMFIELD.—At the communion, April 10, nearly 40 persons were received to the membership, 30 on confession. During the past year a total of 45 has been added. This is an independent Congregational church, but it works in perfect harmony with the other Congregational churches of the vicinity. Rev. M. L. Stimson is pastor.

WARSAW.—On Easter Sunday nine members were added to the church, all but two on confession. Services were held during Holy Week, using *The Congregationalist's* Handbook Topics for Passiontide. Rev. W. A. Hobbs is pastor.

THE SOUTH

South Carolina

CHARLESTON.—*Plymouth.* A revival is in progress, conducted by the new pastor, Rev. G. V. Clark.

Georgia

HAGAN.—*Eureka* is the mother church of this vicinity in southeastern Georgia. Rev. J. B. Fletcher is pastor and, besides having charge of another church, superintends 17 others and is constantly organizing new ones. He is progenitor of the Congregational movement in this section. The spread of Congregationalism over eight counties, where three years ago the denomination was unheard of, attests the success of his endeavors and the adaptability of the denomination.

ATLANTA.—*First* had large congregations at its Easter service and the contributions amounted to \$150. Accessions were received at the April communion.—*Central.* At a recent musical entertainment given by the women for the Cuban refugees in Florida \$15 were realized, to be sent to Rev. E. P. Herrick, Tampa, Fla., for use in the Immanuel Mission, of which he is pastor.

MCINTOSH.—*Midway.* The pastor, Rev. A. L. De Mond, has been made a life member of the A. M. A. The women are purchasing a new carpet. The pastor is preaching a series of sermons on Great Bible Characters.—*Cypress Stashes.* Rev. J. A. Jones, pastor, is sustaining a mission at Shiloh; a meeting house is in process of erection.

SAVANNAH.—*Pilgrim* observed Easter appropriately and with large attendance. Rev. G. W. Moore recently spoke for the A. M. A.—*Wheat Hill.* Two Baptist deacons recently assisted in the communion service.

THE INTERIOR

Ohio

CLEVELAND.—The Ministers' Meeting held its April meeting at Trinity Church in the evening, uniting with Sunday school superintendents and teachers to consider the question: How to Secure Greater Spiritual Results from Our Sunday Schools. Six fifteen-minute addresses were given.

Chillicothe is building a chapel on its lot, to be finally the rear part of the permanent building.

Illinois

[For Chicago news see page 580.]

ROSEVILLE.—After an absence of 21 years from the close of an eight years' pastorate Evangelist J. D. Wyckoff has returned to this place as a temporary supply. During these years about 20 families have gone away. The vacancies have not been wholly filled and the church has had occasion for discouragement but is rallying. Misses Grace and Gertrude Wyckoff spent April 3 in the place where more than a quarter of a century ago they first confessed Christ. The afternoon meeting crowded the Congregational church to hear the story of 10 years in China. In the evening a union meeting was held in the Baptist meeting house, the largest in the place. There were 500 persons present and many others were unable to get in. The offering for the work of the W. B. M. I. amounted to \$20.

NORMAL.—An *ex parte* council, called by two aggrieved members of the Congregational church, met in the M. E. edifice, March 31. Thirteen churches were represented. The council censured the church for refusing to join in a mutual council and for dropping the members from its roll without giving them a fair trial. It also censured the members for some of their actions as related to the church and pastor, but advised the church to give the two members, at their own request, letters of dismission and recommendation to any evangelical church.

ALBION.—*First* loses its pastor, Rev. E. E. Shoemaker, by resignation, to take effect in about three months. The pastor will study next year at Yale University to complete the course for a Ph. D. degree. While at work in this pastorate he has taught in the Southern College at Institute.

Indiana

INDIANAPOLIS.—The churches observed Easter with elaborate programs. Some of the preachers applied Easter thought to present national conditions.—*Pilgrim.* Rev. J. H. Teter, the new pastor, was greeted by good congregations.—*Plymouth.* There was a children's processional and a potted plant was given each child. Superintendent Curtis preached at an Easter service in the Army of Company A of the State militia in the eastern part of the city. There was a good congregation and the hall was beautifully decorated.—The present address of Rev. H. N. Kinney is East Las Vegas, N. M.

FORT WAYNE.—*Plymouth.* Easter Day was one of hope and rejoicing. Of the 24 new members received 18 came on confession, about one-half the latter being from the Sunday school.

Michigan

OWASO.—Easter Sunday was one of peculiar interest, with the largest congregations of any of previous years. A special thank offering of \$75 was made for the home finances. The first Sunday of the month 16 new members were received, 13 on confession. The life and interest of the church was never better. Rev. J. C. Cromer is pastor.

GRAND RAPIDS.—*First* is making extensive improvements in its parlors at a cost of \$1,000.—Rev. P. A. Bradford of North Chelmsford, Mass., while sojourning for business reasons in this city, is making himself useful in supplying vacant churches in the vicinity and relieving tired pastors.

Saugatuck is enlarging its edifice at a cost of \$1,000.—Clarksville has built new horse sheds.—Lowell has taken on new life since the coming of Rev. Henry Marshall.—East Paris, though without a regular pastor, has kept up its services and contributed generously to missionary causes.—Michigan is making strenuous effort to wipe out by May 1 its \$7,000 home missionary debt of five years' standing. Indications now point to complete success.

Wisconsin

HAZEL GREEN.—The Primitive Methodist church of over 40 members, having after long and harmonious deliberation taken the necessary steps towards becoming a Congregational church, was recognized and received into fellowship by council April 13. The church has a neat meeting house and parsonage free from debt, and retains its former pastor, who has been counted as one of the leading ministers of his old denomination. This is the result of action by the Western Primitive Methodist Conference three years ago, looking towards ultimate disbanding of the denomination in this portion of the country. Plymouth Church, Dodgeville, came from that denomination about a year ago, while many of their leading pastors have already joined our ranks in the desire for a better outlook and greater efficiency in extending the kingdom.

APPLETON.—At the Easter services morning and evening music was furnished by the boys' choir of over 100 voices and solos were rendered.

THE WEST

Iowa

HUMBOLDT AND WEAVER.—Special meetings, continuing for three weeks, were held in January at the latter point, resulting in 20 conversions. Of these 13 have been received, and others are planning to come in, but have been prevented by sickness. Five were received at Humboldt in March, three on confession, making 91 during the present pastorate. Of 14 communion seasons but two have passed without accessions. A fellowship meeting was held March 15, attended by neighboring pastors, including Rev. Messrs. Boardman, Ward, Stoddard and Wilcox of this State, and Rev. G. A. Munro of Milford, Neb. There were also large audiences. The general topic, The Kingdom of God, was considered under the following sub-topics: How to Usher It In; The King's Personal Relations with His Subjects; The Kingdom of God, What Is It? Its Life, Its Text-Book; Its Relations to the Church, To the Individual, To Society. This meeting inaugurated special Lenten services.

POLK CITY celebrated its 40th anniversary April 3. None of the five charter members, however, were present. The church has had a total of 304 members, the present number being 102. Reminiscent and historical reviews of the work were given by the oldest members, letters were read from Rev. J. K. Nutting, the first pastor, and others, and in the evening a former member, Rev. W. L. Brandt of Doon, preached a good gospel sermon, after which some time was spent talking over old times and future prospects of the church.

LARCHWOOD.—Rev. D. E. Evans has resigned the pastorate and will close his work May 1. During his two years' stay 84 members have been added

to the roll, 72 on confession, a good barn has been built, a handsome pulpit set and a fine organ have been purchased.

STACYVILLE.—While their house of worship is being rebuilt, the Methodists worship with the Congregationalists, the Methodist pastor supplying the pulpit. The Congregationalists have extended a call to Rev. M. J. P. Thing of Chesterfield, Ill.

CHEROKEE.—As a result of special meetings there were 37 accessions April 3, and about 20 more are expected at the May communion.

Minnesota

OWATONNA.—The two weeks preceding Easter were made a time of special activity in church work. During Passion Week an attempt was made to prepare the church for a full Easter communion by visiting those who had neglected covenant vows, and the pastor invited inquirers to the study each afternoon at five o'clock. During Holy Week he gave a Bible reading and short address every day except Saturday, using the topics printed in *The Congregationalist*. Communion tokens were given out at the closing services. A practical evidence of the value of such effort was the accession of 14 members on confession Easter morning, and the large number at communion showed a genuine revival among former members. Rev. J. H. Chandler is pastor.

ST. CLOUD.—Appropriate Easter services were held both morning and evening. The twilight service was most impressive. Each tried to look at the events of the first Easter day through the eyes of those who first met the risen Saviour, and as the twilight deepened into darkness the choir, in an adjoining room, sweetly sang *The Radiant Morn Hath Passed Away*. After a moment of silence the people quietly rose and passed out.

HUTCHINSON.—The Easter edition of the *Hutchinson Independent* was edited by the women of the church. The paper contains portraits of the pastors and other prominent gentlemen, cuts of the church building, business blocks and residences, with an extended history of the Congregational church. The paper does great credit to its editors as well as to the town.

GRAND MEADOW.—The pastor, Rev. T. W. Minnis, with the assistance of Rev. J. C. Huntington, began a series of revival services, which, unfortunately, were discontinued after a few days. Six adults were received into church membership April 3, five on confession, and a number of young people have expressed a determination to begin a Christian life.

MCINTOSH.—Since the coming of Miss May Darling the work has greatly prospered. A C. E. Society has been organized, the S. S. attendance has increased and congregations are large. At Mentor and Erskine also her services are well received.

GEORGETOWN.—Work has been suspended for about three years, but recently a Sunday school has been organized and plans are being made for holding at least an occasional service.

GLYNDON.—Owing to a heavy debt the church is unable to have a pastor, but the deacons arrange for Sunday services and the C. E. meetings are regularly held.

GRANADA.—Rev. J. A. Hoffman has closed his work and will enter mission work in Duluth. During his pastorate a parsonage has been erected.

GLENWOOD.—Sunday evening services have been held in the Opera House, with large congregations. The building of a parsonage is being considered.

Special services have been held for two weeks at Moorhead, with good attendance and results.

Nebraska

OMAHA.—Holy Week and Easter received a large measure of attention in most of the city churches, with special music and offerings. —At *St. Mary's Avenue* Dr. S. W. Butler illustrated with stereopticon closing scenes in the life of Christ and his resurrection, interesting large congregations. The offering was for foreign missions. —*Hillside* celebrated by an effort to free itself from a small debt. —At *Cherry Hill* and *Saratoga* the birth to new life in Christ was solemnized by the reception of members. At the first-named point Rev. L. S. Hand had been assisted in special services during Holy Week by Rev. F. A. Warfield of First Church, resulting in warm spiritual interest.

YORK.—Twenty-one persons, all but one adults, participated in the Easter exercise given by the Sunday school. It was written by the pastor, Rev. R. T. Cross, on the subject, *Christ, the Ruler Over Many Realms*.

LINCOLN.—All the churches observed Easter with special services. At *Plymouth* these were preceded by meetings during Holy Week.

North Dakota

GRAND FORKS seriously considers the sale of its present property with a view to taking up work in a more favorable part of the city. A canvass has been made of that section, which seems to be a promising opening. If this is done work will be begun at once and a pastor secured.

CARRINGTON has voted to assume self-support in the early summer, at the close of the present financial year. Rev. J. L. Jones is pastor.

MICHIGAN CITY.—Rev. N. P. McQuarrie is to take charge for a time. Twelve persons have recently united as a result of the labors of Mr. R. F. King.

PACIFIC COAST

California

LOS ANGELES.—First. Easter services were enjoyed by large congregations. At the twilight communion, when 23 were received, 9 on confession, it was thought that the largest number of communicants were present in the history of the church. Nearly 400 have been received during the pastorate of Rev. W. F. Day, who has been there three years and four months.

OLEANDER dedicated a house of worship, April 3, free of debt, Supt. J. K. Harrison preaching the sermon. A novel feature of the service was antiphonal singing by the children. The people contributed \$1,250 toward the building fund and the C. C. B. S. gave \$500.

SAN DIEGO.—First has issued an 1898 directory, containing a list of officers of the church proper and its various organizations, with an address list of its 400 members. Rev. S. A. Norton is pastor.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

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Absolutely Pure

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Now is the Time to Take Hood's Sarsaparilla

It Will Do You Wonderful Good at This Season.

In the spring the millions purify, enrich and vitalize their blood with Hood's Sarsaparilla, the greatest and best Spring Medicine, because the greatest and best blood purifier.



"After being sick with lung fever I did not regain my strength. I was very thin and pale. I began taking Hood's Sarsaparilla and my appetite was restored, I grew strong and my cheeks were no longer pale. Since then I have taken Hood's Sarsaparilla in the spring to prevent that tired feeling which is so common at this season. Other members of our family have taken Hood's and it always does us good." MASTER JOSEPH HALEY, 48 Blossom Street, Lowell, Mass. Remember

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Is America's Greatest Medicine. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

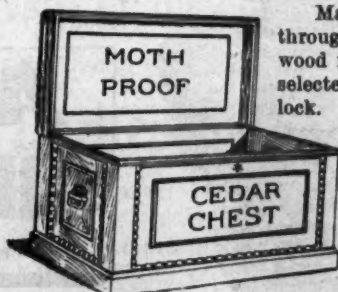
Hood's Pills are gentle, mild, effective. All druggists. 25c.

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PUREST BELL METAL (COPPER AND TIN).
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Steel Alloy Church & School Bells. See our Catalogue. The C. S. BELL CO., Baltimore, C.

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Made of Solid Red Cedar and double paneled throughout, to avoid all cracking and splitting. The wood is thicker and highly aromatic, being specially selected. Patent automatic supports to lid. Double lock. Folding iron handles. Carved moldings. Extra stout casters. 27,000 cubic inches of storage space.

Here is twice as fine a chest as we have ever offered before. It will hold the wardrobe of the entire household, and is good for a generation of service. The thickness of the Cedar assures its pungent odor for years to come.

There is a universal demand for these Improved Chests. Accept no other. Price, \$13.50. Length, 4 ft.; width, 2 ft.; height, 2 ft. 2 in. We also have them 3 ft. long at \$12.50 and 4 ft. long at \$16.

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48 CANAL ST., BOSTON.

Biographical

REV. EDWARD WEBB

Mr. Webb died suddenly while traveling on the cars from his home at Oxford, Pa., to Philadelphia, April 6, at the age of seventy-eight years. He was a native of England, came to America in 1842 and graduated from Andover Seminary in 1845. With our others of his class he was commissioned by the American Board to go to India. Dr. Samuel B. Fairbank being still in the field; married Miss Nancy Allyn Foote, a teacher in Mt. Holyoke Seminary, was ordained at Ware, and served for nineteen years in the Madura Mission. After his return he was a pastor of Presbyterian churches in the Middle States, and since 1873 has been financial secretary of Lincoln University. He was a member of the American Oriental Society, and a genuine, faithful, useful man. A daughter is a teacher at San Sebastian, Spain, and a son a Presbyterian minister at Lakewood, N. J.

REV. A. N. DEAN

The death of Rev. Amos N. Dean at Crete, Neb., April 6, removes another pioneer in home missionary work. Born in Wadsworth, O., on Jan. 10, 1832, he removed to Iowa in 1855 and thence to Nebraska in 1880, settling near Wilcox. Deeply moved by the religious destitution in the region, he became efficient in Sunday school work. His fitness for the work of the ministry became so apparent that the local association soon licensed him and he was ordained in 1881. The churches of Moline and Freewater were gathered under his ministry. He was pastor of the Cambridge Church for five years, and at the end of his work it reached self-support. He was afterward pastor at Eagle, Talmage and Douglas. His health failing, he removed to Crete in 1893. His deep spiritual experience, his rare devotion to the kingdom of Christ, made him a pastor beloved, and his picturesque style made him a preacher to whom all loved to listen.

In view of the fact that the Christian Endeavor topic for the week beginning May 8 is Things My Denomination Has Accomplished, the leaflet entitled For What Does Congregationalism Stand may prove suggestive. Orders will be filled at this office at the rate of forty cents a hundred, postpaid.

Weekly Register

Calls

ATKINSON, Geo. E., Pacific Sem., accepts call to Tekoa and Wardner, Wn., to begin soon after his graduation.
BOARDMAN, John E., Hartford Sem., accepts call to Halliwell, Me.
BURTT, Benj. H., Huron, S. D., to Ludington, Mich.
COMFORT, James W., Marion, Ind., accepts call to chaplaincy of State Reformatory, Jeffersonville.
CONDIT, Henry J., Chicago Sem., to be pastor's assistant, Tabernacle Ch., Chicago, Ill. Accepts.
DENHAM, A. H., to Camp Russell and Cimarron, Okl. Accepts.
DENT, Thos. J., withdraws acceptance of call to N. Yakima, Wn., and will remain at Aberdeen, S. D.
FORBES, Harry L., recently of Olivet Ch., Kansas City, Mo., to Strawberry Point, Io. Accepts.
GOODWIN, Sherman, Bangor Sem., to Freedom, Me.
JONES, David E., Broad Brook, Ct., to Ellington, Conn. Accepts.
LEDIN, Chas. J., Emanuel Ch., New Haven, Ct., to Swedish Ch., Ishpeming, Mich.
LILLIE, Isaac B., Clarksville and S. Boston, Mich., to Linden, Ind. Accepts.
LONG, Fred'k W., Chicago Sem., to Oswego, Ill., where he has supplied for six months. Accepts.
LOSEY, John B., Emington, Ill., accepts call to Sutton, Neb.
MACFADDEN, Robt A., West Ch., Andover, Mass., to Central Ch., Chelsea.
MANESS, Wm. H., Ch. of the Redeemer, Chicago, Ill., to supply First Ch., Lincoln, Neb., for six months, during vacation of Rev. Lewis Gregory. Accepts.
MARSH, Thos., recently at Roodhouse, Ill., to Loda. Accepts.
MEKHITT, Wm. C., recently of Snohomish, Wn., to Fresno, Cal.
NAYLOR, J. W., to Coldwater and Geniella, Okl.
NELSON, John W., Toledo, Io., accepts call to Hastings, Neb.
OSGOOD, Robt S., Chicago Sem., accepts call to Harvard, Neb., to begin immediately after graduation.
PEARSON, John L., Oceanside, Cal., to Alpine, Dehesa and Flinn Valley. Accepts.
PERRY, Geo. H., to permanent pastorate at Pocatello, Ida., where he has been at work. Accepts.
RANDALL, Fred. D., recently of Fredonia, Mich., to Mulliken. Accepts.
SHULTZ, Jacob R., recently of Chester Center, Io., accepts call to Parkersburg.
SNYDER, Henry C., Addison, Mich., to Edmore and Six Lakes. Accepts.
SPANGLER, Geo. B., formerly of Ivanhoe, Ill., to Camp Creek and Minersville, Neb. Accepts, with P. O. address at Dover.
STUBBINS, Thos. A., Oberlin Sem., to Castalia, O., for another year. Declines.
TAYLOR, Graham, professor of Christian sociology and pastoral theology, Chicago Sem., to permanent pastorate of Tabernacle Ch., same city.
TAYLOR, Horace J., Kelloggville, O., to Second Ch., Monroe. Accepts.
THING, Milo J. P., Chesterfield, Ill., to Stacyville, Io. Accepts.
TODD, John W., Montevideo, Minn., to Glencoe.
VOORHEES, J. Spencer, Hartford Sem., to Kent, Ct., where he has supplied for six months in connection with post-graduate work.
WALDORF, E. L., to continue at Geddes Ch., Syracuse, N. Y., for the coming year. Accepts.
WIMAN, Gustaf, Chicago Seminary, to Swedish Ch., H. Norwalk, Ct. Accepts.
WODMANCY, P. M., to Custer, Mich., where he has been supplying. Accepts.

Ordinations and installations

FORBUSH, Wm. B., i. Winthrop Ch., Charlestown, Mass., Apr. 12. Sermon, Rev. Dr. Arthur Little; other parts, Rev. Messrs. R. W. Wallace, C. H. Pope, Drs. S. S. Twombly and Smith Baker.
LILJENBERG, Augustus, rec. as acting pastor, Swedish Ch., Boston, April 10. Address, Rev. Joshua Colt; other parts, Rev. Messrs. A. H. Plumb, D. D., E. O. Jameson, E. G. Hjerpe and others.
OSTHOFF, Eugene C., o. and i. German Ch., Lincoln, Neb., Apr. 6. Sermon, Rev. Franz Egerland; other parts, Rev. Messrs. Lewis Gregory, A. F. Newell and Gottlieb Esseg.
STILES, Wm. C., i. Second Ch., Stonington, Ct., Apr. 12. Sermon, Rev. J. A. MacColl; other parts, Rev. Messrs. F. H. Decker, S. L. Blake, D. D., Albert Donnell, J. O. Barrows.
THOMAS, John M., Bangor Sem., o. Thomastown, O., Mch. 21. Sermon and prayer, Rev. D. T. Thomas; other parts, Rev. Messrs. B. G. Newton, T. H. Jones, Benj. Harris.

Resignations

EVANS, David E., Larchwood, Io.
GREEN, Jas. B., New Grand (Spain and Olmstead, Ill., owing to protracted illness of his wife.
HARRIS, Clarence J., Colchester, Vt., withdraws resignation.
HILLIARD, D. Lee, Earlville, Io., to take effect June 1.
HOFFMAN, J. A., Granada, Minn., to take up mission work in Duluth.
JONES, J. Lincoln, Carrington, N. D., to take effect July 1. The church declines to accept.
PARKER, Lyman B., Centerville and Chapel Hill, Okl., to enter evangelistic work.
PRESTON, Riley L. D., Bridgeport, Mich.
SAILOR, John, First Ch., Ada, Mich., owing to ill health. He will remove to his farm at Saugatuck.
SHOEMAKER, Elmer E., First Ch., Albion, Ill. To take effect in July.
STEWART, Wilson R., King's Highway Chapel, Bridgeport, Ct.

Churches Organized

DANBURY, Neb., 7 Apr. 30 members.
HAZEL GREEN, Wis. (formerly Primitive Meth.), rec. 13 Apr. 40 members.
MEDFORD (near), Okl., Pilgrim, rec. 7 Apr. 23 members.
WORCESTER, Mass., Adams Square, org. and rec. 12 Apr. 87 members.

Miscellaneous

BALL, Geo. S., of Andover Sem., has accepted an invitation to supply for three months at Gilbert, Io.
COUNINS, Edgar M., has closed his supply at N. Yarmouth, Me., which began with the new year.
HOOVER, Francis T., has been re-elected for the sixth year as pastor at Rushville, N. Y.

ACCESSIONS TO THE CHURCHES

Conf. Tot.		Conf. Tot.			
CALIFORNIA					
Cloverdale,	10	11	Danbury,	—	30
Grass Valley,	—	7	Lincoln, German,	16	16
Los Angeles, First,	0	23	Long Pine,	4	8
Oakland, First,	4	10	Wallace,	4	4
Pacific Grove,	1	3	NEW YORK		
San Francisco, Third,	5	8	Albany, First,	15	34
Sierraville,	0	9	Brooklyn, Lee Ave.,	—	12
GEORGIA					
Atlanta, First,	—	4	Roscoe,	24	25
Endicott, Pilgrim,	—	18	Syracuse, Plymouth,	3	9
INDIANA					
Dunkirk,	1	10	Geddes,	11	15
Port Wayne, Plym-	18	24	Warsaw,	7	9
outh,	—	—	W. Bloomfield,	30	36
IOWA					
Cherokee,	—	37	NORTH DAKOTA		
Humboldt,	3	5	Inkster,	—	4
Orient,	8	9	Michigan City,	—	12
Ottumwa,	12	17	OHIO		
Sioux City, May-	—	—	Burton,	4	9
sower,	4	8	Rootstown,	3	3
Weaver,	—	13	S. Newbury,	—	4
MAINE					
Castine,	3	3	Springfield,	—	10
Cumberland Mills,	17	18	Toledo, Washington	2	6
Falmouth,	4	6	St.,	—	—
Fresque, Ia.,	3	3	OREGON		
Westbrook, Warren,	18	18	Astoria,	—	3
Yarmouth, First,	4	4	Corvallis, First,	7	7
MICHIGAN					
Alpena,	—	30	Oregon City,	2	3
Dorr,	18	18	WASHINGTON		
Flat Rock,	6	7	Seattle, Edgewater,	12	16
Grand Rapids, Bar-	3	3	Spokane, Second,	—	11
ker Memorial,	11	11	Springdale,	19	19
First,	14	16	OTHER CHURCHES		
Muskegon,	—	9	E. Arlington, Vt.,	9	9
Owosso,	13	16	Farmington, Ct.,	6	6
MINNESOTA					
Clearwater,	12	12	Hamilton, Ont., Im-	—	—
Excelsior,	5	5	manuel,	3	3
Foston,	—	3	Hazel Green, Wis.,	—	40
Grand Meadow,	5	6	Riverside, R. I.,	19	24
Little Falls,	4	7	Tampa, Fla., Imman-	—	12
Minneapolis, 38th St.,	18	18	uel,	—	—
New Richmond,	5	5	Tyndal, S. D.,	6	7
Conf. 478; Tot. 992.					
Total since Jan. 1. Conf., 5,275; Tot., 9,980.					

On the Verge

IF you are troubled with headache and backache, if you are restless and nervous, have little appetite and poor digestion, if your skin is disfigured with pimples and eruptions, and if you are as tired in the morning as at night, then—

You are on the verge of a complete breakdown; on the verge of nervous prostration; on the verge of a long sickness with all its uncertain results.

One step—one day more—may be too late!

Why not get rid of these poisons that are causing you all this suffering? Why not have all impurities removed from your blood?

Ayer's Sarsaparilla

"the leader of them all"

will certainly do this for you. And it will do even more: It will give you a good appetite, strengthen your digestion, build up your nervous system and give you power and force.

To obtain the full result from Ayer's Sarsaparilla, the bowels must be kept in good condition. Remember that one or two of Ayer's Pills each night will cure any tendency to constipation or biliousness.

The Business Outlook

So far as future engagements are concerned general trade throughout the country has quieted down as a result of the Hispano-American difficulties. Better weather has helped the demand for staple goods, but the war which has been threatening for some time has rendered the spring season of 1898 a great disappointment, all things considered. Merchants will buy goods only as they are needed, and this hand-to-mouth policy will be followed until the political situation becomes clearer. The embroilment with Spain has been especially effective in deterring or canceling altogether plans for new industries and enterprises. People are very reluctant to make new commitments of capital while the present condition of affairs lasts.

In cotton goods prices are steady, but the demand is not satisfactory. Print cloths continue at about the lowest price on record. In woollens the lower priced goods are the most active. Wool is dull at somewhat nominal prices. Anthracite coal is sluggish and more talk of restricting the output is heard, but it

is probable that the April production will be fully 300,000 tons in excess of requirements. In iron and steel there is considerable activity, but it is largely on orders already booked. The new business coming forward in this line has slackened somewhat. Wheat exports continue heavy, and war talk has still further strengthened quotations for this cereal.

As regards the stock market there is little to say. It has been very dull and narrow, but will not long remain so after the prevailing uncertainties as to war or peace have been cleared away. Stocks are intrinsically cheap, and they will have a good advance in all probability just as soon as certainty comes either way. The floating supply of securities is not large, and the covering of short contracts on any sudden bit of news would very likely give the whole list a five-point advance.

It makes a Madison man think of what the old darkey said: "In time er peace some folks holler so loud fer war dat when de war comes dey ain't got no voice lef' to answer der roll-call."—*Leveiston Journal*.

Limitations of the Sensual Life

Take the whole literature of the fleshly school and examine the book-endings. By no exercise of art can a finish be made which will bear looking at. All these writers, without knowing it, are constantly preaching a sermon on The Limitations of the Sensual Life. The career they picture is at its best that of a man who, with a palace to live in, locks himself into the cellar. All the great human things are cut out of such a life. Self-respect, industry and its rewards, the consciousness of moral power, the sense of the Unseen, the noble joys of spiritual growth are necessarily absent. Happy if, with Augustine, the man who has tried this short cut, with infinite wounds and bruises upon him, struggles back again to the upper road. That road is still mercifully open, though as he creeps along it he will have to remind himself a thousand times of the truth of the great Virgilian line:

*Facilis descensus Avernus;
Sed revocare gradum, superasque evadere ad auras
Hic opus, hic labor est.*

—*The Christian World*.



Four Flower Pages:

VIOLET-GROWING AS A WOMAN'S TRADE
SHADY NOOKS FOR SUMMER DAYS
UNIQUE FLOWER STANDS AND POTS
THE REVIVAL OF THE OLD-FASHIONED FLOWERS

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Enlarged to 48 pages—this number is, we think, quite the best we have ever issued—filled with special features of practical worth to every reader—and with a wealth of handsome illustrations.

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Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 15

Mrs. C. H. Daniels, quoting the too familiar phrase, "armed intervention," called attention to the great possibilities of "divine intervention" as related to the present critical condition of affairs between the United States and Spain. The great need of this "divine intervention" was also shown in the disaster which threatens the mission work in foreign lands, because of the enforced "cut" on the part of the American Board owing to reduced receipts, especially as it affects the native agency, and it was suggested that women may well be more on the alert than they are at present, not only to meet their own definite obligations but to use their influence with the men of the churches and even with the pastors.

Extracts were read from recent communications from Mrs. Bruce and Mrs. Winsor of the Marathi mission, from Miss Crosby lately of Micronesia, from Dr. DeForest of Japan and from Mrs. Stover of West Central Africa, all showing the greatest encouragement to prosecute the work already begun and the greatest peril in curtailing the means to carry it on, leaving a burden upon devout hearts which found relief in the petitions which were offered, but which must still be a burden until the men and women of the churches open their eyes to see and their ears to hear what has been accomplished and what now waits to be done.

Miss Child reported the latest direct word from the missionaries in San Sebastian, Spain, in a letter from Miss Page dated April 4, showing that while they were living in constant apprehension as to the issue between the two countries they were continuing their daily routine of work, assured by friends in the city that there was no strong feeling against them as Americans, but that they had been praised for their attitude in these last trying weeks, due largely, as Miss Page said, to the wisdom and prudence with which Mr. Gulick had met the attacks made upon him and Protestantism in the newspapers, and to his tact in directing the publishing of the Christian Endeavor paper in the face of determined hostility.

Mrs. Kellogg illustrated the assurance that God is our refuge and strength by referring to the opportune gift of the Otis legacy, and to the encouraging signs in slow China where the English reading-book of a little American girl has found its way into the imperial household. Miss Stanwood gave an encouraging report from the Smyrna girls' school, the kindergarten and other work in that city. Miss Child enlisted the sympathy of all in the sorrow of two missionaries: Miss Webb of San Sebastian, to whom a cablegram was sent a week ago announcing the sudden death of her father; and Miss Phelps of Inanda, South Africa, to whom letters now on their way will carry the news of her mother's death, the first break in a large family.

Prof. George Harris of Andover and Rev. J. H. Twichell of Hartford are on the staff of preachers at Cornell University for the next term.

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demands that your bicycle have the wonderful invisible brake found only on the

Waverley
Bicycle \$50

It is well worth your while to study the Waverley Catalogue.

INDIANA BICYCLE COMPANY
Indianapolis, Ind.

Important Meetings to Come

Congregational Home Missionary Society, Cleveland, June 7-9.

Y. M. C. A. Encampment, Northfield, Mass., June 30-Sept. 1.

World's Student Conference, Northfield, Mass., July 1-10.

World's Sunday School Convention, London, July 11-16.

Chautauqua Assembly, Chautauqua, N. Y., July 5-Aug. 27.

Y. P. S. C. E. Convention, Nashville, Tenn., July 6-11.

National Council, Portland, Ore., July 7-13.

National Educational Association, Washington, D. C., July 12.

Y. W. C. A. Conference, Northfield, Mass., July 13-22.

New England Chautauqua, Lakeview, Mass, July 18-28.

Christian Workers General Conference, Northfield, Mass., July 29-Aug. 18.

American Association for the Advancement of Science (50th anniversary), Boston, Aug. 22-27.

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Save Yourself Unnecessary Work
Stop the Leak in Your Pocketbook
BY USING AN

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AND
FIRST PRIZE DOG OR SHEEP POWER
I Stopped the Leak.

MORGANTOWN, PA., Jan. 31, 1898.
The Improved U. S. Separator and First Prize Dog Power that I bought of you are doing good work, and run quiet and easy. The sheep learned quickly, and now as soon as the door is opened, will go and get on the power. As soon as the milking is done, the skimming is done.



I used to send my milk to the Creamery. Since I have had the U. S. I am making 1 lb. of butter more from every 100 lbs. of milk than I was paid for at the Creamery, and am getting 1 cent to 2 cents per lb. more for the butter than the top market price; so you see there was a small daily leak in my pocket, and in one month it was a pretty big one. S. H. MAST.

Sheep Gained in Flesh.

CONWAY, MASS., April 30, 1897.
The No. 3 Improved U. S. Separator is doing all that we can ask of it, and we are very much pleased with it. It tests on an average .03 of 1 per cent, which we think is close enough for any separator to skim.

It was reported when we first began to run it, that the sheep had to work too hard and would not stand it long, but he is not quite dead yet. After running it one month, he had gained 5 lbs. He now weighs 175 lbs. and runs it easily. J. C. NEWHALL & SON.

Send for circulars, containing hundreds of testimonials, telling of the gratifying results from using the Improved U. S. Separator.

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Our Readers' Forum

THE SECTARIANISM OF "CHRISTIANS"

The "Christians" claim that they are not a denomination because they have no sectarian name. They claim that they have no creed. They claim that they are broad enough to take in all denominations, and so they would solve the problem of church unity.

The problem of church unity is essentially a problem as to the administration of the sacraments. About all that Jesus did in the way of ecclesiastical organization was to institute the sacraments. A denomination which insists upon a particular mode of baptism is not as liberal as one which allows candidates for membership to select the mode which they prefer. "Christians" have a creed, although it may not be formally expressed. One article of their creed is this: I believe that immersion is the only Scriptural mode of baptism.

A church polity is a creed in operation. Churches show their faith by their works; they express their peculiar beliefs by their denominational practices. A member of the church of which I am pastor took a letter to a "Christian" church in Massachusetts and was received without encountering any difficulty in the matter of baptism. Another case was different. One of our members who removed to the West desired to unite with a "Christian" church. The church insisted upon immersion, so she was immersed and received without asking for any letter from us. That is an instance of sectarian narrowness for which the name "Christian" is hardly appropriate.

I am interested in unity between Congregationalists and "Christians." There are too many denominations, and I should be glad to have Congregationalists unite with any evangelical denomination, provided they could live together harmoniously. But surely we cannot unite with the "Christians" unless they will recognize the validity of our baptism and receive members from us by letter. C.

PILGRIMS AND PURITANS

Please explain who were the Pilgrim Fathers, who the Puritans. May the two terms be properly applied to the same early settlers of Massachusetts? L. J.

[The Pilgrims were Separatists. They withdrew from the Church of England. The Puritans attempted to purify the Church of England without separating from it. The Pilgrims founded Plymouth Colony. The first Puritans who came to this country were founders of the Massachusetts Bay Colony. The Puritans and Pilgrims adopted the same form of church government, founding Congregational churches in New England which were in no way connected with the Church of England. The Puritans were much more numerous, wealthy and influential than the Pilgrims, but in time the colonies united in a federation, and when this country threw off the British yoke the Plymouth Colony and the Massachusetts Bay Colony were merged in the State of Massachusetts.—EDITORS]

THE USE OF THE INDIVIDUAL CUP

"Veritas," in a recent issue of *The Congregationalist*, expresses dissatisfaction with the individual communion cup. It is evident that the church in which he worships has thus far failed to learn how to use the individual cup with comfort. Let the bread when it is distributed be held by each communicant until

Church Architect.

THOMAS W. SILLOWAY,
10 Park Square, Boston.

Mr. Silloway has built or renovated over 400 churches, and makes remodeling a specialty.

all have been served, and the deacons have returned to the table and been served by the pastor, and at the word given by the pastor let all partake at the same time. The cup is then distributed, each communicant holding it until the deacons return and have been served, when at the word from the pastor all drink at the same time, holding the cup during the silent moments which follow, until the pastor gives the word for the collection, when the communicant places his cup in the book-rack or other receptacle. After the congregation pass out the cups are collected.

Wauwatosa, Wis.

J. D. M.

For hoarseness, coughs, asthma and bronchial troubles, use "Brown's Bronchial Troches." Sold only in boxes. Avoid imitations.

MEN and medicines are judged by what they do. The great cures by Hood's Sarsaparilla give it a good name everywhere.

WORTH KNOWING ABOUT.—Every one who is thinking of buying a cedar chest this season ought to know that there has been an improved cedar chest brought out within the last sixty days which is so far in advance of the old chests of last year that there can be no question of its desirability. It costs about the same price, but is really twice as good a chest. The best place to purchase, where one may be sure of securing the new and improved chest, is at the Paine war rooms on Canal Street.

WHITE BROS & CO. BOSTON



The Perfect Breakfast Food.

Pillsbury's Vitos, the ideal wheat food for breakfast, occupies the same relative position as Pillsbury's Best Flour. Sold by all grocers.

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ABRAM FRENCH CO.

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From a yellow bowl to the richest course sets. From a five cent tumbler to the finest cut.

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BUCKEYE BELL FOUNDRY
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Only High Class, Best Grade Copper and Tin
Full, Sweet Tone
Cheapest for Price
Fully Guaranteed
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Chocolates
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They are famous wherever there exists an appetite for pure, delicious candy. Sold everywhere.

Whitman's Instantaneous Chocolate is perfect in flavor and quality, delicious and healthful. Made instantly with boiling water.

Stephen F. Whitman & Son, 1846 Chestnut St., Phila.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

CHURCH
CARPETS

AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY. 658 WASHINGTON ST. BOSTON.

Another Association Frees Its Mind on Ministerial Education

Following the example of the Suffolk North and of other associations the Suffolk West Association adopted this minute April 11.

The Suffolk West Association of Congregational Ministers look with great concern upon the entrance of large and apparently increasing numbers of inadequately educated men into the Congregational ministry. Though this state of things may seem to find some justification in the insufficiency of the number who are graduated from our theological seminaries to replace those who are removed by death or early retirement from the pastorate, and to supply new churches, yet the movement seems to us to be one of peril and one that demands serious attention.

Five parties, at least, are immediately responsible—the candidates themselves, the licensing associations, the churches that employ them, the councils that advise their ordination and installation in the ministry and the theological seminaries and other schools that stimulate the desire for easy entrance into the ministry by their offer of short courses in academic and professional training. While some, even many, of this class of ministers do good work, yet, as a whole, the work must ordinarily be of inferior quality and lead to short pastorates with superficial results and to a loss of hold upon the broader life of the people. The immediate relief can come only through the reform of those practices that affect it, wherever needed, in each of the five classes named. There is no need here of specifying the particular steps to be taken. They suggest themselves.

But the evil under consideration is not an isolated one. It cannot be removed at a stroke or by a single class of persons, for the immediate causes just noted do not operate by themselves alone. The mischief gains strength and finds support from similar conditions elsewhere. In short, other causes are at work, some of which are quite as grave and full of danger as this one under consideration. We mention several: (1) The low educational standards of many churches both in city and country. (2) The failure of many pastors who have had the usual full preparation for the ministry to continue real educational work after their entrance upon the pastorate, resting content, either of choice or from habit, with superficial and desultory reading in place of severe and systematic study. (3) The frequent employment of men without full college and seminary training, or having little beyond the ordinary scholarship of such schools, to mold the instruction of our people in Sunday school lesson helps, journals, institutes, conventions and the like. (4) The lack of a denominational review of a high grade, and with circulation that serves as a medium of communication between our higher educational institutions and more highly trained minds and our pastors and laymen. (5) The influence of modern journalism and its commercial spirit upon our denominational press in limiting the faithful and courageous treatment of grave denominational questions. (6) The dissatisfaction some feel with the type of piety which they find in some of those educated in the seminaries as contrasted with that of men who have had shorter courses of study.

These are all various manifestations of evils closely akin to the one of which chief complaint is now made, and whose reform should be a part of a general movement along the whole line. The highest practical wisdom as well as the principles of our Christian faith demand that we refuse to expend our efforts upon the errors of our less favored brethren in the ministry while we ignore the need of reform in higher places.

We, therefore, promise greater care in our own practice as an association in guarding the entrance to the ministry, and to do better work ourselves, both in our association and as preachers and pastors. And we earnestly invite all concerned, but especially those who

have the care of the education of the ministry, of our instruction in the Sunday school and elsewhere, and of our religious press, to greater and more thorough effort to secure the most intelligent and consecrated scholarship in all our work and the most thorough treatment of all our religious problems. We do this in the belief that our own conditions and the times demand this general advance, both for its own sake and to remove the bad effects of a poorly educated ministry.

SAMUEL W. DIKE,
EZRA H. BYINGTON,
PARRIS T. FARWELL,
Committee.

Marriages

The charge for marriage notices is twenty-five cents.

TYNG-BARROWS—In Reading, April 12, at the home of the bride, by Rev. Paul Sterling, Stephen Higginson Tyng of Boston and Lucy Adams, daughter of the late Rev. William Barrows.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BUSHNELL—In New Haven, Ct., April 5, Rev. George Bushnell, D. D., a brother of Dr. Horace Bushnell.

EASTMAN—In Suffield, Ct., at the home of her son-in-law, Dr. J. K. Mason, Sarah Ann, widow of Rev. L. R. Eastman, and mother of Rev. Lucius R. Eastman of Framingham, aged 80 yrs., 9 mos.

LABAREE—In New York city, April 11, suddenly, Susan Edwards, daughter of Rev. Benjamin Labaree, D. D.; on April 15, of pneumonia, Elizabeth Woods, wife of Rev. Benjamin Labaree, D. D.

MR. C. P. CARTER

April 12, Tuesday in Easter week, entered into rest Charles Putnam Carter. He was born in Wakefield, N. H., May 29, 1827, and married Frances Arvilla Weeks, daughter of Matthias Weeks of Mountboro. Until his sudden decease in Stoughton, Mass., he was an active business man.

Diligent in business, fervent in spirit, serving the Lord, his life was a continued sacrifice of self for his family, his friends, the church and the community. A devoted husband, loving and tender father, an earnest Christian, his children will always cherish his memory and strive to follow his example. "May he rest in peace, and may light perpetual shine upon him."



A Bicycle Boot

travel stained, mud splattered, gray with dust and shabby looking, can be made to look as good as new with a little

VICI

Leather Dressing

Polishes leather and softens it. Gives it the lustre it had when it left the makers' hands. Good for any kind of leather, any kind of shoes. Sold by all dealers. Made by the makers of the famous Vici Kid.

An illustrated book of instruction—"How to buy and care for your shoes," mailed free.

ROBERT H. FOERDERER, Philadelphia.

Murat Halstead's Great War Book.

The great War Correspondent's masterpiece.

"Our Country in War."

AND RELATIONS WITH ALL NATIONS.

All about the armies, navies and coast defenses of the U. S., Spain and all nations. All about Cuba, Spain, Maine Disaster. Over 800 pages. Magnificently illustrated.

Agents Wanted Quick.

One agent sold 50 in one day; others are making \$25 per day. Most liberal terms guaranteed, 30 days credit, price low, freight paid. Handsome outfit free.

Send 12 two-cent stamps to pay postage.

EDUCATIONAL UNION, 324 Dearborn St., CHICAGO.

RUBIFOAM

as its name indicates, is a ruby-colored liquid dentifrice, producing a fine, fragrant foam when used, and leaving a refreshing coolness in the mouth.

RUBIFOAM

keeps the teeth pearly white, the breath sweet, the gums healthy, and prevents decay.

Popular price, 25c. Send 2c. stamp for sample vial. Address E. W. Hoyt & Co., Lowell, Mass.

Ask your Druggist for a generous

10 CENT TRIAL SIZE

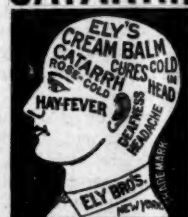
ELY'S CREAM BALM

contains no cocaine, mercury or any other injurious drug.

It opens and cleans the Nasal Passages, Allays Pain and Inflammation, Heals and Protects the Membrane.

Restores the senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cts. at Druggists or by mail; Trial Size 10c. at Druggists or by mail. ELY BROTHERS, 56 Warren St., New York.

CATARRH



COLD IN HEAD

Grand National Prize of 16,600 francs at Paris

Quina-Laroche

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases. Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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Same grade as agents sell for \$45. We have no agents but sell direct to the rider at manufacturers' prices. 8 elegant models. Best material, superb finish. Guaranteed against accidents as well as defects. We ship with privilege of examination, pay express charges both ways and refund money if not as represented. Write for Catalogue.

ACME CYCLE CO.,
183 Main St., ELMHART, ILL.

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered.

Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

TRADE MARK REGISTERED.

BARLEY CRYSTALS

New Diuretic, Removing Urine Cerebral. Endorsed by physicians in cases of dropsy and irritable Digestive Organs, and Kidney troubles. Excellent, attractive, palatable. Unsurpassed in the whole range of cereals.

PATENTED AND COOKING SIMPLE FREE.

Unsurpassed in America. Ask Dealers or Write to Farwell & Hibbs, Watertown, N. Y., U.S.A.

Temperance

— John Morley, addressing a great Liberal mass meeting recently, defining the Liberal program as he understands it, said that he was still loyal to the plank in their platform which provided for local popular control of the liquor traffic.

— Normandy, once so free from intemperance and so prosperous, has begun to show the effects of the cider brandy industry established there twenty or more years ago. During the past fifteen years the mortality has increased eight per cent., infant mortality fifteen per cent. and illegitimacy twenty-five per cent.

— President Patton and Rev. Professors Duffield and Cameron of Princeton declined last week to go to the next meeting of the Presbyterian General Assembly as delegates from the presbytery of New Brunswick, Professor Duffield giving as their reason that under existing circumstances no matter what they might say about the Princeton Inn affair it would surely be misunderstood by the assembly. President Patton assigns pressure of work at Princeton as the reason for the declination.

— Secretary of the Treasury Gage, reporting to the Senate, says that notwithstanding the efforts of the United States officials in Alaska the present liquor law of that territory is openly violated. The universal public sentiment is bitterly opposed to the enforcement of the prohibitory law, and the efforts of the officers are met with intimidation, threats of violence and attempts at bribery. No grand jury will indict any person arrested for violating the law. Juneau, with less than 4,000 inhabitants, has forty open saloons, and Sitka, with less than 100 white inhabitants, has twelve open saloons.

— The trustees of the temple in Chicago announce that, as soon as they secure possession of \$225,000 over and above the amount already pledged for the payment of the temple debt, they will rename the building Willard Temple. One of the last appeals ever signed by Miss Willard asked for help in her endeavor to put this temple on a sound financial basis and make it secure forever as the citadel of the forces that work to preserve the American home.

— One of the many charges in the indictment which Mr. John Wanamaker brings against the Republican boss of Pennsylvania is this:

The brewery license bill, to allow any man, regardless of personal character, to obtain a license upon the payment of \$1,000 to the State treasurer, and permitting breweries to be located next to schools and churches, was introduced by a Quay senator, reported favorably by a Quay committee and passed by a Quay Senate. After the Bliss beer bills had passed the House, it was a Quay Senate committee that struck out all except the enacting clause and changed it to the mercantile tax bill, that would have crippled or driven out of business many important Pennsylvania industries.

— Lady Henry Somerset, in the April *North American Review*, thus defines Miss Willard's greatest attribute of greatness:

It is not because Frances Willard toiled for twenty years in the temperance cause that she is famous, not because she gathered round her an association of women more fully organized and with probably a stronger *esprit de corps* than any other woman's society in the world, but rather because she was a woman who saw ahead of her time, who realized that the evils that were round her must be grappled with by an entirely new conception of woman's responsibility to the world. She has discovered that legislative results were not worth the paper they were written on unless the same moral forces that had succeeded in obtaining them had also a voice in choosing the executive that was to carry them into effect. She realized that the religious feeling of a country was of little use unless it permeated its whole executive life, and that the divorce that has existed so long between the church, in the widest, truest sense of the word, the government of nations and the framing of the laws was wholly disastrous to the best interests of any people.

— *The Spectator*, in a recent editorial on Wines for the Sedentary, closed with the following admission:

The powers of men in regard to drinking have changed as well as their habits, and we see no proof that the change is due in any large degree to the bibulous ways of our immediate ancestors. We should rather believe that a constitutional change was going on, like that which has affected teeth, and which may last, at all events, for many generations. If that is the case—and the change has been observed in France and America as well as England—the desire to prohibit the use of alcohol altogether may one day become as strong in Europe as it must have become in Hindostan and Arabia and may lead to experiments in lawmaking of which we at present never dream. Nothing short of total prohibition of the manufacture, as well as the sale, will ever be of the slightest effect, and no such prohibition will ever be enforced without a radical change in moral opinion. Such a change seems at present dreamily impossible, but if men, as we believe to be the case, are growing with every generation more conscious that they must for safety's sake leave liquor alone, the change may be nearer than we imagine. A hundred years is a short period in the life of a nation, and 100 years hence the majority may positively dread even wine, not, as at present, for others, but for themselves.

Weak Lungs

Recent Progress of Medical Science

Extract from Dr. Robert Hunter's lectures on the lungs have been published from time to time in this paper for the purpose of informing the people of the real nature of lung diseases and the discovery of a successful treatment of the lungs by Antiseptic Medicated Air Inhalations. No truth of medical science has been more conclusively proven and established than that Bronchitis, Asthma and Catarrh of the Lungs have been and are being radically cured by this treatment, while even Consumption, the most dreaded of all lung complaints, is arrested and entirely eradicated by Dr. Hunter's most recently discovered germicides, which kill and expel from the lungs the bacilli of tuberculosis. From all parts of the Union come the grateful acknowledgments of patients whose lives have been saved by Dr. Hunter.

Mr. Lambert Miller, of H. B. Claflin & Co., New York City says: "My trouble began with La Grippe, my throat was raw and sore, and I suffered with severe pains in the lungs, coughed almost constantly, and could get no relief from any source. At last I was persuaded to go to Dr. Hunter; and that very night was the first I had slept through for months, without coughing. I am now fully recovered and cannot too strongly praise the success of Dr. Hunter's treatment."

Any subscriber of *The Congregationalist*, who is interested, can obtain this book free by addressing Dr. Hunter at 117 West 45th St., New York.

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SOAP 

FOR NURSERY, TOILET AND BATH.

A mission society at Ilalifa, Mt. Carmel, Palestine, make for their support and send to this country, CARMEL SOAP. It is made of the sweet olive oil so plentiful in that country and is an absolutely safe soap for toilet and nursery, at moderate price. Sold by druggists and grocers. Imported by A. Kilpstein & Co., 122 Pearl St., N. Y.

Mothers!

Babies cannot be brought up in perfect cleanliness and comfort to themselves and you without using

Quilted Nursery Cloth.

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Sold by all Dry Goods Dealers.

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AND **Gout**

POSITIVELY CURED BY
LAVILLE'S
LIQUOR OR PILLS.

Used successfully by leading Physicians throughout Europe in treating the MOST COMPLAINTED and STUBBORN GOUTY CASES. Pamphlet with full information, from

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Produces a jet enamel gloss.
Applied in less time than
it takes to tell about it.

J. L. Prescott & Co. New York.

SLEEP FOR SKIN-TORTURED BABIES

And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. CUTICURA REMEDIES afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair, when all else fails.

Sold throughout the world. *FORREX DRUGS AND CHEM.*
CUTICURA, Sole Proprietors, Boston.
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SKIN, SCALP and Hair Restored by CUTICURA SOAP.

WILLIAMS' JERSEY CREAM



TOILET SOAP.

HAS A
REFRESHING,
CLARIFYING,
BEAUTIFYING
effect upon the skin, on account of
the high quality of the Soap, the
delicacy of its perfume, and its
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of absolute comfort; a modist's ideal of symmetrical beauty; a physician's ideal of womanly health, have been brought to perfection in **Ferris' Good Sense Corset Waist**. New style, 240, soft and yielding—has patent watch pocket—removable bones—washed without injury.

**FERRIS' GOOD SENSE
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are made for Ladies and Misses, with high and low bust, long and short waist, to suit all figures. Ladies', \$1.00 to \$3.00. Misses', 50c. to \$1.00. Children's, 25c. to 50c. Always superior in quality and workmanship.